The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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THE LOST ONE FOUND.*

MEANS OF RECOVERY.

BY REV. STEPHEN H. TYNG, D.D.

LIKE the piece of silver lost, is the apostate sinner lying in his state of darkness and despair. Bearing the defaced image in which he was formed, and by which he is known, but absolutely and helplessly lost. How shall he be RECOVERED? Recovered truly for God, and for heaven? What a question is thus proposed! For him the Savior hath died; and he has been redeemed with the precious blood of Christ. But yet he knows not, hears not the gracious message which would bring to him the offer and the power of life. Here comes in as our single answer to the question we have proposed, the peculiar work and office of the Spirit of God. The dead sinner cannot revive himself. Some power external to his own must call him from the dead again. No power of man, no creature's strength or wisdom can do it. This is the special work of the Holy Ghost. "I give you to understand," the apostle earnestly said to the Corinthians, "that no man can say that Jesus is the Lord, but by the Holy Ghost." He alone gives life to the spiritually dead, and recovers lost souls for the knowledge and enjoyment of a Savior's love. It is his office to apply individually to man the great salvation which the Lord Jesus has accomplished and provided for all who believe.

The Savior's story of the woman's search minutely illustrates this. The house is hers, and under her care, in which the piece is lost. It is her place of labor and watchfulness, in the direction of which she is perfectly at home. Such is this redeemed race to the Spirit of God—his household—truly so if we hold out the beginning of the confidence which he bestows, steadfast unto the end. "The manifestation of the Spirit is given unto every man to profit withal." In this very household of grace, the sinner lies dead and lost. Redeemed, but he knows it not;—bought for God, belonging to God, surrounded by all the mercies of the Gospel, as yet unheeded by him. Perishing in the very sanctuary of the Most High—what agents and instruments of the Holy Spirit are at work for him! How earnest are the prayers offered for him, unconcealed from him! What voices of tender affection rest not day and night, and give a prayer-hearing God no rest, yet often long apparently in vain. Still he lies, buried and hidden in his stupidity and rebellion: his youth, his manhood, his years of grace, his visions of mercy, wasting away, while many a parent's broken spirit cries out continually, "Spare, spare my poor son;"—and "Save, O save my dear brother," in anguish pleads many a fraternal heart. Thus he lies, apparently an outcast and forsaken, when the Spirit comes to seek him, and to make known to him the things which have been freely given him of God.

Then, how minutely the process of recovery is described. He brings a divine and heavenly light to shine upon the sinner's state. The woman lights her candle. It may be broad day without, and multitudes are walking peacefully and safely in its light. But these dark corners within must be enlightened still by a special preparation. The candle of the Spirit is the word of God—the only light to those who are in darkness and spiritual death. The Spirit kindles it, employs it, makes it effectual, brings it to shine directly and personally upon the sinner hidden in his darkness. It may be the word orally proclaimed. The ministers of the word are torch-bearers, holding out the word of life. And when they preach the Gospel with the Holy Ghost sent down from heaven, the true light shines upon the sinner's soul. It may be the word read in silence and solitude. And then the entrance of the word giveth light;—the voice of the Father is heard in secret, as really as his ear receives, and his eye observes the sinner there. But the light of the Spirit is the word of God; and the Spirit with the word employed, is the earnest woman searching with her candle the dark concealments of the house.

The Spirit arouses the sinner to new consciousness of himself. He awakens his attention—convinces him of sin—makes him feel and know what he never felt or knew before. The woman sweepeth the house. It is a searching, rousing operation. For a season it seems to make things worse than they were before. Dark and painful trials from abroad may be employed. "Art thou come unto me to call my sin to remembrance, and to slay my son?" said the Sarepten widow in her anguish to the prophet. Deep plowing and harrowing may sometimes be requisite to break up the heavy hardened clod. Thus the Spirit awakens the conscience of the sinner, shows him his transgressions, makes him to see and feel the burden of his guilt, appears to bring him to life only for a worse death than before. But secret faults this sweeping brings to light! And new views it gives of personal character and ways! How different under this arousing, convincing work of the Holy Spirit, does the outward life and the inward heart appear! Man looks upon himself as blinded—bearing only a body of death. But it is the blessed process of a divine recovery.

The Holy Spirit follows up this work of mercy. The woman sought the house diligently until she found the drachma lost. How graciously thus the Spirit carries on his work of love, severe but effectual. He makes man yet more deeply see and feel his need, and knowledge the hidden, hideous guiltiness of his heart. He breaks up all confidence in self—all pride of excellence in character. He gives him in its stead a broken and contrite heart—a godly sorrow—daily and nightly weeping—a bread of ashes—a true repentance—a repentance unto salvation—a clear living faith in Jesus, as a complete and all-sufficient Savior for him. This, I may truly say, is seeking until he find him. When the sinful man is really brought to that one foundation, and has found a living, lasting friend in Jesus—when that Gracious Redeemer has taken him in his arms, and welcomed him to his bosom—then is it indeed "the day of the Son of Jesus," for which the Spirit "performs the good work which he hath begun in him."

How remarkable, wonderful often, is this gracious work of the Spirit, in finding and leading the sinner to the Savior! I was called to visit a young man in a Southern state at a boarding-house in this city. I had known his family before his birth, though I had not been personally acquainted with him. He was the son of a widowed mother who had labored earnestly in prayer, night and day, while she endeavored in bringing up her son in the fear and love of God. He grew to maturity a lovely, manly fellow in his personal aspect and his filial character. But his maturity had never fulfilled his mother's heart's desire, in the exhibition of Christian fruits. His health failed slowly under some spasmodic and incurable complaint. At the time of which I speak, he had returned from Saratoga with his devoted mother, on their way to their Southern home. But here disease apparently found relief arrested him—and in her deep anxiety, praying, faithful mother sent for me. I found him a beautiful youth of twenty years of age, in an agony of bodily and mental pain. As I sat down by his bedside, he exclaimed with uncontrollable anguish and tears, "Oh, sir, my mother has always told me I must be converted. I am not converted. How *can* I be converted?" What a testimony it was to a mother's fidelity! I sat beside him for an hour, to preach to him the fullness of a Savior's love, and to tell him that conversion was the simple, grateful acceptance of this great salvation; that by a simple, loving trust in his heart he was to be washed in the blood of the Lamb, which thus cleansed him from all sin. Wonderfully did the Spirit take "the candle of the Lord" to "enlighten his darkness," and soothe and guide him with the hope of life eternal in the offered Savior. I left him in peaceful rest, delighted to unite in the prayer with which we closed the interview. The next day I called again, but for a far different sight than met me on the former one. He held out his feeble hands with rapture as he saw me approach. "Oh, sir, I understand it. How wonderful is God! He has taken off my awful load, and given me perfect peace and hope. All is safe in Jesus." His beautiful countenance shone like an angel's, in the depth of his tranquillity. His mother said he had passed nearly the whole interval in grateful prayer and happy conversation with them all. For several days of excessive suffering he witnessed among us his faithful confession, and went home in the Shepherd's arms rejoicing.

But by what a course of seeking had the Spirit brought him at last to this offered rest! There was with him also a gay and youthful cousin, who had been brought up from childhood with her aunt. Her wandering heart was touched, enlightened, converted by this very ministration in this scene of suffering. For several years was she with us afterwards a most exemplary and effective Sunday-school teacher, and an earnest, lovely Christian. But she and the widowed mother have both since joined the fold above. And the Spirit has rejoiced in the perfect accomplishment of his victory for them all. What victories, what MEANS OF RECOVERY are these! There is joy in the presence of the angels of God. Saints on earth and in heaven give thanks for the triumphs of grace. The whole multitude of the redeemed give glory to the Father for his love, to the Son for his Shepherd care and toil, to the Holy Ghost for his seeking, teaching, life-giving power. Ah, then, in this all-important relation, where are we? Lost or Found? Giving joy in heaven—or grieving the Holy Ghost, whereby alone we are sealed to the day of redemption? Perishing, perhaps, amidst the very means of recovery abounding around us. S. H. T.

MIRABEAU AND SOPHIE.

A VISIT TO THE FORT DE JOUX.

BY JOHN BIGELOW.

THE room in which Mirabeau was lodged—I cannot say confined, for his insinuating address soon procured for him the entire freedom of Pontarlier—was above ground, and as pleasant, perhaps, as any in the castle. I found it occupied at the moment by a soldier, who was paying the penalty of some breach of discipline, and relieving the tedium of his solitude by dancing to his own music. He was in excellent spirits, and seemed anxious to hold discourse with me [illegible]

Mirabeau arrived at Fort Joux on the 25th of May, 1775, from the Chateau D'If, where he had been detained, upon the application of his father, ten months. He was already twenty-six years old, and for the ten previous years had been the victim of a strange, unrelenting persecution from the same quarter. He seems to have been a frequent guest at the apartment of M. St. Mauris, the commandant of the fort, and at the more aristocratic houses in the town. He was not long in forming tender relations of one sort and another in the neighborhood, but the most serious in all its consequences had its origin within the chateau, and at the table of the commandant himself. Among the guests whom he met there one day at dinner, was Madame de Monnier, daughter of the President of Accounts of Burgundy, who had been sacrificed—her parents called it a marriage—in her seventeenth year to the Marquis de Monnier, First President of the Chamber of Accounts of Dole, and more than sixty years of age. Buffon, the famous naturalist, had been a suitor for the hand of this lady when she was Mlle. de Ruffy, but she did not entertain his proposals. He was forty-seven years her senior, and when he addressed her was rapidly attaining that eminence which enabled him to place his wife on a level socially, with the first ladies of Europe. She went farther, however, as the world would say, and fared worse.

When she met Mirabeau at this dinner at the chateau she was but twenty-one. She was wearied to death with her husband, who had married her more to pique a daughter who had taken a husband against his will, than from need of a wife, or from affection for his bride. She was not likely, therefore, to be indifferent to the attentions of a young man of noble family, and so subduing in all his ways as Mirabeau. Nor was the prisoner himself any less susceptible. The man who came out of the prison at Vincennes more fleshy and taller after forty-two months' imprisonment than when he entered it, whose hair was so charged with electricity that his physician consulted it as he would the pulse of an ordinary person, and whose notions of duty, like his politics, were revolutionary, was not long in finding where, at the commandant's table on that occasion, his attentions were likely to be best rewarded. Madame de Monnier's charms are conceded to have been of no ordinary character. According to her lover's statement she had the nose of Roxelana, slightly *retroussé*, without, however, any acerbity of expression. Her eyes were soft, fascinating, and modest. She had black hair. Tenderness and sweetness breathed through everything she did, with an air of ingenuousness. She was *naif*, gay, and sensible; frolicksome as a child. But when touched with passion she acquired the courage, resolution, and fortitude of a heroine. "If I had not found in her a Venus," Mirabeau wrote on one occasion, "I should have taken her for a Juno."

The acquaintance thus commenced seemed to have progressed so rapidly before the dinner was over as to alarm St. Mauris, who, though nearly as old and ugly as De Monnier, was himself not without some pretensions to the unoccupied heart of the Marchioness, and the consequence was that he refused her personal application made on the spot, to permit Mirabeau to go to Pontarlier the following day. Not long after, however, they encountered each other in the street of Pontarlier, and made an appointment to meet at a *fête champetre*, to be given a couple of miles distant the next day, at which he had permission to assist. The decided preference shown for his prisoner on this occasion by "Sophie," for that is the name by which she is known to history, led the commandant to put restrictions upon Mirabeau's visits to the town, but the *fêtes* for the consecration of Louis XVI. were at hand, and the commandant, for the gratification of his vanity, wanted Mirabeau to be the witness and historiographer of the occasion. This brought the lovers together for the fourth time. Mirabeau was a witness of the commandant's glory, and wrote a pamphlet about it, which is still in existence somewhere.

The acquaintance for the next six or eight months grew more and more intimate, until finally St. Mauris gave orders again for his prisoner's close confinement, upon the pretext that he had been contracting new debts, one of the pretended causes of his original imprisonment.

But the next day being King's day, was to be celebrated by Madame de Monnier with a ball, given in honor of Mirabeau. He persuaded St. Mauris to let him be present at this ball, and to defer the execution of his order till the day following; not only because Monsieur de Monnier wished it, who was as much fascinated with Mirabeau as any one, but to avoid the eclat which would naturally attend his refusal. St. Mauris yielded, and Mirabeau attended the ball. It was given at De Monnier's house, which still stands on the main street of Pontarlier. It is a plain two-story and attic building, fronting some forty feet on the street, with spacious rear buildings for domestics, stables, etc. It is no longer the aristocratic residence of former days. The front door is decorated with a large tailor's sign, and the dwelling part of the house is let to lodgers. But to return to the ball. Before the evening drew to its close there was an eclipse of Sophie's lover, and the next day he was nowhere to be found about the chateau. It was supposed he had gone into Switzerland, the frontier being distant but a few hours' walk. But he had not gone to Switzerland, neither had he left Pontarlier; he had concealed himself in a dark closet in Sophie's apartment, where, unknown to any one but herself and her trusty maid, he remained several days. He never returned more to the Chateau de Joux, though he did return long afterwards a prisoner to Pontarlier, where he was confined in the building now occupied by the Prefecture of Police. But of this by-and-by.

It soon became necessary for him to change his quarters. He found a refuge with a Miss Barbaud, who was entirely in their confidence, but his desire to see Sophie, and his constitutional recklessness, did not permit him to remain long quiet in his new asylum. In visiting the Marchioness one evening, as he got into the habit of doing, the *femme de chambre* who used to let him in, did not happen to be in her place; he was mistaken for a robber; all the servants rushed around him, and to extricate himself Mirabeau, whose presence of mind never deserted him, went boldly to the Marquis, who had put entire faith in the current report that he had gone into Switzerland, and told him a long story about his being on his way from Berne to Paris to intercede with the Minister for his freedom; that he could not pass without stopping to thank his benefactors; that he chose the hour of supper as the least likely to expose him to the notice of the domestics, etc., etc. The Marquis did not doubt him for an instant, entered warmly into his schemes, and proposed to give him an asylum in his own house; but, with a refinement of casuistry which can only be properly appreciated in France, the famous tribune of the people rejected the offer, for the reason as he afterwards wrote to Sophie, that "there are stratagems fair in war; but to betray hospitality, to demand a favor for the purpose of deceiving the benefactor, would be to the last degree perfidious, and remorse would poison all the pleasures that came of it." Debauching a man's wife under his own roof was not open to these objections in Mirabeau's estimation.

It was not possible, however, to prevent the actual coming known to the Marquis, and he became as much more indignant as he had before been confiding. Mirabeau disappeared; Sophie's position at Pontarlier of course became insupportable, and she obtained permission to return to her family at Dijon, where she had hardly arrived when she was followed by her lover, who, with characteristic hardihood, was presented to her at a grand ball, given by one of the first families in Dijon, as the Marquis de Laucefondras. Sophie was so much surprised and moved by his appearance, that her mother divined the cause, and retired with her party from the ball immediately. Mirabeau was arrested the next day and put in prison at Dijon; Sophie was sent back to her husband, to the great entertainment of all the gossips of Dijon and Pontarlier. Mirabeau wrote to M. Malesherbes, then minister, but just going out, for his advice and assistance. The minister replied that he had but one piece of advice to give him, and that was to run away out of the country as fast as possible. Mirabeau found no difficulty in taking the minister's hint, as all the authorities were ready to wink at his escape, and off he went to Verrieres, in Switzerland.

Of course the whole study of both was to get together again as soon as possible; with Sophie it was almost a necessity to leave Pontarlier and her family, where she was treated with insupportable rigor, while with him it had become a duty even in his eyes to furnish her a home and protection. But stronger reason than either of these for desiring to be together was the affection which they had conceived for each other, and which, criminal as it was, was doubtless as sincere as either of the parties ever conceived.

By what means they communicated, except by the post, after this *eclaircissement*, is not known, but their separation was but for a short period. She found means to rejoin him in Switzerland on the 24th of August, 1776, and she never saw Pontarlier more. How she escaped from her dishonored home has never transpired heretofore, but, through the kindness of M. Girod, I was permitted to read and take a copy of a letter written by Mirabeau to Sophie the day before her flight, in which he develops the plan of which she is presumed to have availed herself. This is the earliest letter of Mirabeau to Sophie that is known to exist, and, as it has never been published, I send you a copy of the original, as well as a translation:

LETTRE DE MIRABEAU A SOPHIE.

Je n'ai que le temps de parler d'affaires; ainsi je me hâte. Tu lettre ne m'explique rien; tu m'avais parlé d'un si excellent expédient, qu'est-il devenu? A midi ½, on te remettra à la fenêtre de l'écurie, une autre lettre; si tu n'y étais pas, on la porterait chez Junet. Voici ce qui me paraît le plus arrangeable: J'enverrai demain au soir quelqu'un en char à banc, exprès pour voir si on garde le soir au Frambourg et à la porte du Chauffaud, si on n'y garde pas, après demain dimanche, on te tiendra une échelle à minuit et tu partiras: Ceci a cependant un inconvenient, c'est que les invalides peuvent voir. Pour ce que tu me proposes après souper, il y a trop de monde dans les rues, et nous aurions trop peu de temps. Si on garde le Chauffaud, tu partiras toujours dimanche soir, mais ce sera par le chemin des contrebandiers. Tu vois que dans tous les cas, il faut que je me serve de Jeanret, parceque, 1°. Mon homme ne connait point le local de tu maison; parceque 2°. Il ne pourrait avoir une échelle dans une ville où il n'est pas connu; parceque 3°. S'il nous faut passer par le chemin des contrebandiers, il faut absolument Jeanret. Si Jeanneton t'eût voulu accompagner après souper, peut-être eût-il été praticable de sortir par ce que tu appelles la porte de 3 sols, que je ne connais pas, mais il faudrait qu'elle crût que ce n'est qu'une visite; d'ailleur un char à banc ne pourrait guères s'arrêter de si bonne heure à la croix, sans donner des soupçons; cependant Jeanneton serait d'autant meilleure, qu'elle oterait tout soupçon au Frambourg; tu aurais une redingote sur le corps. Choisis de tout cela, et choisis vite. Cette lettre te sera remise par* et n'en empêchera pas une autre à midi, et si tout ceci manquait, je t'enlèverais de force à Nans; mais tu juges que cela serait périlleux et peu sûr. Ne presse pas le départ dans aucun cas. L'homme que tu as vu, ira s'établir à Pontarlier pour voir à l'exécution du projet. J'envoie chercher demain au matin, Jeanret. Il me paraît impossible que tu partes demain au soir. Si tu approuve l'idée de Jeanneton, écris lui sur le champ, et mande moi sa réponse. Je me hâte, t'adore et te mange de baisers.

Je ne t'écrirai que le moins que je pourrai; ma seconde lettre sera beaucoup plus décisive parce que j'aural parlé à Jeanret.

A Vendredi soir.

Cabasson n'est arrivé qu'à 7 heures et moi à neuf; la lettre que que j'avais commencée pour toi te dira le pourquoi.

Controlé à Pontarlier, le deux Octobre, 1776. Reçu quatorze sols, signé: CLUMIER.

Pour copie conforme à la lettre autographe De Mirabeau à Mme. De Monnier, produite dans le procès par suite duquel il avait été condamné par contumace, à la peine de mort. (L.S.)

Le Commis Greffier du Tribunal De Pontarlier, TÔRR.

*Sic in origin.

This letter obviously was never written for the instruction of any one who did not know a great deal more of the writer's plan than is known now, but it is understood, from evidence revealed at a trial which subsequently ensued, that the plan specially recommended by Mirabeau was adopted. The window to which the ladder was raised, and the other in the room where the letters were left, are still precisely as when this perilous intrigue was consummated.

As soon as Sophie joined Mirabeau they left for Holland, where, as is well known, they resided in the greatest poverty and happiness, "*a la fois*," as he describes his life there, "*dissetteuse et heureuse*," supporting himself entirely by his pen. Meantime, the courts at Pontarlier proceeded against him in his absence for *contumace*, and sentenced him to death.

The letter, of which I have sent you a copy, convicted him. It now forms a part of the official record of the trial in the archives of the court at Pontarlier.

But the happiness of the lovers was suddenly interrupted at the expiration of four months by a decree for their arrest procured by their respective families, and Mirabeau was sent to the donjon of Vincennes and Sophie to a boarding-house in the Rue Charonne, in Paris, and afterwards to a convent at Gien. It was from the prison at Vincennes that Mirabeau wrote those famous "*Lettres à Sophie*," at once I believe the most eloquent and the most indecent series of love-letters that ever came from the pen of a man of genius. He was confined here forty-two months—until the 13th December, 1780, and, intellectually they were [illegible] He read and wrote himself nearly blind; he rarely gave himself more than three hours' sleep; and though he produced nothing save these letters and his Essay on Toleration that are now read, and though he wrote a great deal of stuff which, for the honor of his sex and humanity, it would have been better that he had not written, the practice of studying and writing upon a great variety of subjects, gave him his choicest weapons for the career in which he afterwards wielded such prodigious power. One may form some notion of his intellectual activity, and of the way he employed his time during this long and dreary imprisonment in the very prime of his manhood, by the character of the manuscripts he left behind him, among which were a translation of the Agricola of Tacitus, a little treatise on Inoculation, designed to enlighten Sophie upon this subject and convince her that their child—for God had given them a child to purify their intimacy—should be inoculated, and a compendious French grammar: the first and only grammar, we venture to say, that was ever written by a lover in prison for the exclusive use of his mistress. The dedication, like the grammar, and like everything he did, in fact, was *sui generis*. It is worth copying:

"My Sophie, you well recollect that your mother wrote to me once, begging me to teach you orthography. I do not know how I came to neglect so grave a recommendation; apparently because we had other things more pressing to study. Let us return, then, to orthography, (to please your honored mother;) but I do not know but one means of writing correctly, and that is to possess the principles of the language.

"I have undertaken to give you in twenty pages all the essential rules of the French language; to explain all the difficulties, to enounce the principal exceptions in a manner at once exact and concise. I believe I have succeeded. A little memoir of the Abbe Valart, a skillful grammarian, has given me the idea of which I have availed myself. * * * * My treatise, which is but four pages longer than his, contains it all. I hope you will find it more clear and on a level with the intelligence of the most illiterate, but, bear in mind that I do not profess to make myself intelligible except to attentive minds.

"The memoir will more than suffice to qualify you to teach the principles of the French language to your daughter. Grammars do not give style; but if Gabrielle Sophie has your soul, she will easily find a Gâbriel; they will love as we have loved, and I answer for it she will write well.

"It is for her that I have made the little work, which has cost me some time and trouble; it is for her, I say, because, as for you, I should never be consoled if you went to consult a grammar about a phrase which you destined for or addressed to me. Ah! what your heart knows so well how to express, would art and learning ever discover?"

The first thing Mirabeau did after his release was to set out at once for Pontarlier, deliver himself up to the authorities, and institute proceedings to set aside the sentence of death which had been pronounced against him. The prison which he occupied during this period is only a few doors from Sophie's former home, on the opposite side of the same street. He was successful; the sentence was reversed, and a monumental inscription in marble was subsequently raised to his memory over one of the gates of the city, to perpetuate the remembrance of his benefactions to Pontarlier. What those benefactions were it is hardly worth while to enumerate now, for no one in our day would be likely to deem them worthy of such a testimonial; but the fact was, that the sympathies of the place were evidently with the lovers, Mirabeau's personal popularity was very great, and no one regretted his triumph except those few who had peculiarly good reasons for wishing him punished.

This was the end of Mirabeau's relations with Pontarlier, where his memory, however, is still warmly cherished.

I must not close this paper without a word in continuation and conclusion of the relation of Mirabeau with Sophie. As usual in such cases, where the basis of attachment is mainly sensual, the lovers did not continue through their separation as peerless in each other's eyes as they seemed when habitually in each other's arms. Sophie's letters became too much occupied with the vulgar distractions of the convent, and bored her lover; nevertheless he went to see her in July, 1781, about six months after his release, and they soon separated, neither apparently expecting nor desiring to see each other again. Sophie's nature had become corrupted; she soon gave her lover an example of incontinence, upon which he did not fail to improve. After various *liasons*, of which but little is or ought to be known, she formed what had every appearance of being a strong and genuine attachment for a M. Poterat, a captain in the cavalry, of about her own age, whom she was about to marry, when he died of consumption. She determined, in advance of his death, that she would not survive him.

M. de Poterat expired on the 8th of September, 1789, and on the following day Sophie was found suffocated with charcoal in the apartment attached to the convent, which she still occupied. Dr. Ysabeau, a friend, who for some years had attended her, asked his brother-in-law, the Curé Vallet, a deputy to the Constituent Assembly, to communicate the sad intelligence to Mirabeau, who was also a member, but of the opposite party. The Curé gave the following account of the way he executed his mission, and the effect it produced:

"My brother-in-law gave me the details of this frightful event, and commissioned me to prepare M. Mirabeau, imagining that there was a sensitive soul in such a body (in allusion to Mirabeau's marvelous ugliness.) I who knew him took no such precautions. I spoke of it to M. Villiers, who asked me, 'How will you do it?' 'By giving him the letter of my brother in-law,' I replied; 'I don't want to talk with him about it.' I seated myself by his side—he knew me well and hated me the more. He asked me what I wanted that side of the Assembly. Without answering I presented him the letter I had received. He was a long time reading it. I watched him with the greatest attention; his face grew pale and changed expression from time to time. He returned to it again, continued to read, then sighed, coughed, spit, and finished by affecting to be moved. He rose briskly, handed back the letter, and saluted me."

Thus closed the last act of this painful but instructive tragedy.

As I wandered among the places associated with the commencement of this unhallowed intimacy, my mind involuntarily ran forward to its disastrous close, and more than once I asked myself the questions which may have occurred to thousands before me, What would have been Sophie's fate if she had married Buffon? What might the world have lost or gained by such a union? Would it have lost a great philosopher or gained a virtuous wife? Had Mirabeau never seen Sophie, would she have been purer in her life or happier in her death? These are questions which can never be answered, but they suggest a range of meditations none the less interesting and profitable.

DWELLINGS ON THE EUROPEAN SYSTEM.

THOUSANDS of respectable families in New York are unable to find dwellings, with rents within their means, combining with economy the comfort and convenience inseparable from any true idea of HOME. For people able to pay $600 and upwards, there is abundant provision; but a very large class of respectable families, who are unable to pay more than $300 to $500, find it next to impossible to locate their families, with anything like comfort, in any good neighborhood convenient for access. Of course there is the boarding-house; but that mode of life is hateful to any family fond of the privacy of their own hearth, and absorbs, for the profit of the boarding-house keeper, many a dearly earned dollar that a thrifty housewife would economize. Then a cheap little dwelling away in the country; but this sacrifices too much time and money in going to and fro. To take a part of a house involves both risk and discomfort of mixing two households. Often, as a last resource, the despairing house-hunter is driven under the comfortless and promiscuous roof of a tenement-house—a term almost of derision, designating certain receptacles designed to [illegible] fort, and often even *safety*, of the inmates.

It is astonishing that this anomalous and unsatisfactory state of things should have so long continued, with so many better examples in the large cities of the old world. In Paris, London, Berlin, Edinburgh, Glasgow, etc., you will find the system of living in what they call "*flats*;" where families of the highest respectability, although in reality under one roof, are, to all intents and purposes, as distinctly separated from each other as those of two houses with separate entrances in the same street.

The adoption of some system here, by which respectable families of small means can live economically, but at the same time comfortably and free from intrusion, has long been a desideratum, and is becoming more urgently necessary with the growth of our city. We are pleased to find that one of our architects has turned attention to the matter. Mr. J. R. Hamilton, who obtained the premium of 500 dollars in the recent competition for the new Plymouth church, and who is the architect of the "Institute of Fine Arts," now being erected on Broadway, has submitted for our inspection a design which seems to embrace everything necessary for the purpose, to the minutest particular. He proposes to take two ordinary lots of 25 feet by 100 feet, supposed to be located in the center of a block in one of our best neighborhoods. There is nothing in the appearance of his façade to distinguish it from that of any gentleman's private mansion. But the design arranges for the accommodation of eight complete households, (two on each floor,) as entirely separated from each other as if each had its own entrance from the sidewalk. Each house has a large parlor, four bedrooms, dining-room, kitchen, and kitchen pantry, with excellent arrangements for hoisting up fuel and conveying away all refuse from the kitchen, etc., china closet, bath-room and two water-closets, a staircase in the rear, inclosed by brick walls, for safety in case of fire, and leading to separate laundry and coal cellar below; two good yards, and a piazza to each house, in the rear. There is an abundance of closets, the rooms are all well lighted and ventilated, and are proposed to be fitted up with every modern improvement. In the basement are two fine front offices suitable for physicians, etc., also accommodations for the Janitor, who takes care of the main entrance and stairway. Each of these flats will compare favorably, in actual available accommodation, with many houses now renting for $700 or $800. And yet Mr. Hamilton shows that, with rent varying from $500 to $300, according to the story, he can leave a margin of from 10 to 15 per cent. profit upon the investment. At first, some prejudice may be felt against such an arrangement, among those to whom it comes as a perfect novelty. Until clearly demonstrated, as it was to us, many will find it difficult to understand how so much convenience can be compassed in the space of two ordinary lots. But those interested in building will find this scheme well worthy of their attention. We feel persuaded that if one such building were erected in a favorable position, and occupied, as it would be readily, by families of respectability, there would be no end to the demand for similar accommodations.

AUGUST SUBSCRIBERS.—Our Publisher during the month of August, (harvest month,) one of the dullest months with newspapers in the year, received eleven hundred and nine *new* subscribers, with the cash payment for each in advance. During the same month last year the total number received was one hundred and thirteen. *The Independent* now, in circulation, is *far ahead* of any weekly religious newspaper in this or any other country, and every daily mail is rapidly swelling the list of our friends. With such brilliant prospects before us, we see nothing in the way of our soon having *one hundred thousand subscribers!* Friends, in every section of the country, we thank you for your kind efforts in our behalf, and assure you that neither money nor labor shall be spared to make this journal a treasure in every household.

STOP THE LEAKS.—Messrs. Ditto, Porter & Co., 207 Broadway, this city, have invented an article called "Patent Mica Cement Roofing," which, after a faithful trial, we pronounce a first-rate article—just what it is *represented* to be, and just what is *wanted*. Roofs of every description, new or old, can with this cement be made perfectly water-tight and weather-proof. See advertisement.

The Independent

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By mail, $2 00 per annum in advance.
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" 3 00 " after six months.

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SPECIAL BUSINESS NOTICES,

Thirty cents a line.

These rates, in view of the large and constantly increasing circulation of THE INDEPENDENT, are actually lower than those of most other advertising journals.

ONE HUNDRED SANCTUARIES.

"WANTED—*this year*, one hundred houses of worship, by *one hundred feeble* but hopeful Congregational churches. These are mostly in the great Northwest. Like most churches in other places, they are unable to build their first houses of worship without aid or a debt. But a debt, with the high rates of interest at the West, would "destroy them." They must have help or no houses, and without houses they cannot prosper. They will do their utmost to help themselves. The coarse materials and the needed labor they are more than willing to furnish. Cheered with prospects of good crops and a fair market this year, they are beginning, in their own language, "to see daylight." The membership of many a little church are saying each to the other, "Let us rise up and build." They are already going up to the mountain, and are bringing the wood to build the house. In large numbers they are now applying for one, two, three, four, or five hundred dollars, averaging about two hundred and fifty dollars, to buy the few indispensables which money alone will buy, and "to pay last bills." If they fail to get this little now, it will be a sad "back set" from which they may never recover. *This is their time.* But the Treasury of the American Congregational Union is already overappropriated, and can do no more until it is replenished. Some churches and some individuals have done nobly for this cause of late, the blessed fruits of which are already appearing. But there are hundreds of churches and thousands of individuals, whom God has prospered, from whom nothing has been received. Is it too much to expect that these will remember us in this pressing juncture? More than a score of men have taken each a church, and each has furnished the amount requisite to complete a sanctuary. Who can measure the blessing thus conferred? Yet Christ declares the donor the most blessed. If now there can be found individuals enough and churches enough to supply our empty treasury, a great work and glorious can yet be done, *this year*, for these our own brethren in Christ. Let the Trustees be able to say to these struggling churches, "We can now aid you," they will take heart at once as never before, and in their poverty, but with strong hands and a little help, they will do wondrous things. Within the last two and a half years we have completed nearly fifty houses of worship. The results from this effort, and from the disbursement of the "fifty thousand dollar fund," warrant us in affirming with great confidence that the following specifications are reliably true. Give us some *thirty* thousand dollars *this year*, and we may most reasonably hope:

1st. To secure the erection and paying last bills on one hundred houses of worship, for as many dependent Congregational churches;

2d. To do what is tantamount to sending into most needy and inviting fields, and sustaining without additional outlay, ONE HUNDRED true and faithful missionaries; as it is conceded by all that every missionary has his influence doubled for good every way, when his church emerges from the little school-room or log-cabin, and enters its own sanctuary, though [illegible] be cheap and plain;

3d. To secure the erection and paying last bills on *hundred* communities;

4th. To double at least one hundred congregations; triple or quadruple one hundred Sabbath-schools, and greatly enlarge the membership of one hundred churches;

5th. To make every such church self-sustaining immediately, or to give it this great essential for becoming such, thus saving as much to Home Missions ANNUALLY as our entire outlay;

6th. To create one hundred centers of moral and Christian influence, by giving the churches sanctuaries, rendering them permanent, thus giving them power where now their "light is hid under a bed or a bushel;"

7th. To do more to forestall and forefend against Romanism, Slavery, and Infidelity, than by any other means, at the same cost;

8th. To lift a crushing burden from the shoulders of twenty-five hundred praying men and women who must look to us only for help;

9th. To prepare the way for the *organization*, in new settlements *this year*, of more than one hundred Congregational churches, the scattered members taking encouragement that they too can receive aid in building houses of worship if they thus organize;

10th. To open *one hundred* rills of Christian munificence, which will flow into the treasuries of all our great benevolent societies, thus quickly repaying four-fold all that is now asked of us;

11th. To enlighten and perpetuate an intercommunion between churches and ministers throughout our land, wherever the doctrines and church polity of the apostles and Puritans are received and adopted;

12th. To do more to unify the Congregational body; more to multiply, strengthen, and cement the ties that bind its members together, East and West, in one Christian family; more to increase brotherly love, mutual confidence, and general good feeling, than all that has been done directly besides, since the first Congregational church was formed the west side of Byram River. These and many other like good and much-needed things will we do, "if God permit," with the limited means above-named, and there is no other organization through which they can be done.

Is there one Christian who would not like and will not *have* a share in this work, this reproduction of New England churches, hence New England institutions, in the Great West? Is there a single church that does not desire and will not *have* a part in it? Is there a single pastor who will not delight to call the attention of his people to this channel of Christian influence, so open, so inviting, so propitious of immediate and ultimate good? Already we are in correspondence with nearly forty churches, to which we have not a dollar in hand to appropriate, but all are arranging to build this year, if they can obtain our pledge of help. It is hard to deny them. Shall the means to help them be forthcoming? We must answer who have a common interest with them in the cause of Christ and the evangelization of our own country. In behalf of the Trustees,

ISAAC P. LANGWORTHY, Cor. Sec. A. C. U.

Chelsea, Mass., Aug., 1860.

N.B. Donations and contributions for this object should be sent to N. A. Calkins, Treasurer of the American Congregational Union, No. 135 Grand st., New York.

THE ORIGIN OF THE AMERICAN HOME MISSIONARY SOCIETY.

ON the second page of this sheet will be found the beginning of an important and valuable contribution to the history of benevolent operations in this country. The letters of Drs. Bouton and Beckwith and Rev. Aaron Foster and Hiram Chamberlain lead us back to the original spring-head of the now mighty river which has, for thirty-five years, been diffusing happiness to every section of our land. We have received another letter from Dr. Bouton on the subject, giving not only his personal recollections, but the results of his well-known diligence and accuracy in historical research. We shall publish Dr. Bouton's letter next week, and have the promise also of one from Rev. Dr. S. M. Worcester, who took a part in those early transactions.

Entered according to Act of Congress, in the year 1860, by J. Richards, in the Clerk's Office of the United States for the Southern District of New York.

Sermons
BY
Henry Ward Beecher.

[Entered according to Act of Congress, in the year 1860, by J. M. Richards, in the Clerk's Office of the United States for the Southern District of New York.]

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—JOHN vii. 16, 17.

It was one of the great annual feasts—that of the tabernacles. Christ was teaching in the temple. His truths, reaching beyond the technical and the customary to the very center of moral consciousness, struck men with surprise. The first experience of a moral emotion deeper than we are wont to feel, is apt to produce surprise and wonder. However reluctant a mind may be to carry out into the details of practice the requisitions of higher moral truths, there is nothing that more delightfully stimulates the mind than the first appreciation of such truths.

But the leading minds among the Jews were accustomed to judge everything by the relation which it would sustain to the interests of their institutions. As Christ was not a regularly appointed teacher, and had not prepared himself for his ministration in the usual way, the Jews said, "How knoweth this man letters, having never learned?"—that is, "How can the utterances of this man upon doctrinal subjects be worthy of credence? He has never received a regular theological education, nor taken a course of reading under Rabbinical instruction." And so, when this man came, of a nature manifestly deeper than theirs, with spiritual insight which revealed what was in men, touching all the springs of thought and emotion, they were disposed to set aside his claims, upon the mere technical ground that he had not been properly educated. Christ, in reply, declares, "My doctrine is not mine, but his that sent me." This is substantially a claim of inspiration. And he then adds, "If any man earnestly wishes to perform God's will, he shall know of the doctrine, whether it is of God, or whether I speak of myself." The promise is made not merely to the performance of outward duty. It is a declaration which has respect to a man's moral disposition—a simple, truth-loving, earnest, honest nature, that is willing to know the truth for the sake of obeying it, and desirous of knowing duty for the sake of performing it. In short, a disposition that really wishes to please God, must be morally luminous. Such men shall have moral intuitions of spiritual truth.

In this connection, doctrine includes every kind of moral teaching, whether of proposition or of practice, of moral principle or of ethical applications. It would not do to affirm that the pure in heart and the obedient in will should therefore discriminate and understand philosophical doctrines. Free agency, moral ability or inability, regeneration, the Trinity, and other like abstract truths, are not made clearer by a benevolent and obedient disposition; for, being purely and abstractly intellectual, they depend upon the intellect for their solution. But the great round of truths in which Christ dwelt, and from which he gave to his disciples and to the multitude, were in the main truths of the affections, of the moral sentiments, and of practical life. They were essentially vital and experimental. To have them, therefore, was the quickest way to understand them.

There are some overcautious minds who regard the affirmation of this truth as but a snare whereby to catch the credulous, or to obtain the adhesion of men to creeds and systems, without allowing their reason to sit in judgment upon them. It seems to them a part of that system that has so long prevailed, which claims a sanctity to religion and to the decisions of the church, and gives them an authority before which man's reason must be unquestioning. But that which is here affirmed of religious truth, is in the same way, though in a lower sphere, to be affirmed of all subordinate truths. The truths of sensation cannot so well be understood as by experience. We cannot so well teach discriminations of sound, of color, of savors, of odors, as by producing them, and then calling the subject to notice his own sensations. Even the truths of form, of number, of measurement, certain kinds of mathematics concerns itself, begin in [illegible] to that which is in the imagination, it lies beyond all skill to instruct the subject in the truths of imagination. Grace of motion, conceptions of taste, poetic ideas, every form of beauty, in short, must have its interpretation from some experience or root-feeling in us. To be sure, by reasoning, by observation, by a comparison of our own with the experiences of others, we may greatly enlarge and fortify our knowledge; but the beginnings of it must always be in the existence and activity of some faculty within.

We recognize the same truth in its application to the affections. The life of pure and noble companions is woven of a thousand golden threads of truth spun from the affections, for the most part, though they fill and enrich our consciousness. They are too subtle and evanescent for statement or analysis. It is not in the nature of the intellect to convert these finer truths into the forms of ideas; nor is it in the power of human language to express them. If one has experienced these truths, the rudest expressions suffice to recall their memory; but without the foregoing experience, it were impossible for the most rare and cunning teacher to inspire the unknowing with any proper conception of them. Who can interpret to the unbereaved the anguish of disappointed love? Who can inspire a butterfly heart with any conception of that truth which they know who are heart-sick through hope deferred? What royal road is there to the knowledge of that gladness which generosity sends through the soul, to the royal joy of magnanimity, to the buoyancy of cheerful love, or the towering calmness of true courage? To know these things is to feel them.

We do not emphasize this condition of feeling for the sake of excluding the intellect in the processes of moral education; but the intellect must come after, and must concern itself with the material which is furnished by the feelings. It discriminates among them; it learns their best conditions; it presents to them suitable motives; in short, in some sense it becomes a teacher and a guide. But even then, its success will depend more upon the condition of the heart within, than upon the skill of the teacher without. If the instrument be mean, and the strings poor, and discordant at that, not even Paganini can draw beauty from the violin; for the quality of the sound is chiefly dependent upon the instrument itself. When that is perfect, the hand becomes powerful.

Now, the human heart is the instrument. The words and the teaching are but the bow. The resonance is in the instrument. Though there is doubtless great difference between one and another player, there is yet greater difference between one instrument and another. Whatever may be the skill of the teaching, the prime condition of knowledge in moral things is in the heart itself. If in all the lower forms of feeling, and the truths belonging to them, experience must be the basis of knowledge, how much more should we expect it to be so in the range of the higher moral faculties! We come to the Bible from the analogies of nature, with the expectation of such a teaching.

Now look, for a moment, at some of the truths which Christ was wont to teach. Earliest, was repentance for sin. Whatever explanations may be given to the understanding of the nature of repentance, they will be invalid and obscure until the feeling itself interprets them. That grief for sin which is not all grief, but is tempered with trust, and love, and sorrow, without fear for the future, but full of regrets for the past; that says, "Against thee and thee only have I sinned," as if nothing else was worth thinking of in comparison with the fact that God had been offended—who shall know this, except through the experience of it? There may be a suggestive flavor of it in generous hearts, in the nobler forms of earthly love; but only in a Christian's experience do we know its full disclosures. Those that have felt it, interpret your words, when you speak of it, with great heart-swellings; but to those that have not known it, your words of interpretation are but as sounding brass or a tinkling cymoal.

The reality and the joy of entire submission to God; the sense of the Divine worthiness; the disclosure of the beauty of holiness; heart-gladness on account of God's supremacy; a gloryings in the thought of his universal Fatherhood; an unspeakable satisfaction in the conviction of his love toward us, of our adoption through it, of our sympathetic union with him, of our co-operative life in this world, and of our union with him in immortality; that reverence which prostrates us before the grandeur and purity of his Being; the stranger mystery of that feeling which inspires the soul with a sense of honor and glory in the act of its humiliation before God; that wonderful experience which causes the heart to scorn as an indignity, and reject as a monstrous wrong, the humbling of itself before human beings, but which bows it down with eager willingness and gladness before God, and fills it with the divinest sense of the greatness that there is in childlike simplicity and Christlike humility; the sense of God's presence; the perception of God in the work of his hands in nature; the supernal beauty of this world when to faith it is transfused with the Spirit of God; the wonder of those upper days in which the soal floats bathed with tranquil glory, as radiant clouds in the high upper air, undisturbed by storms, carry the sun's royal colors; those other days of striving, and yearning, and supplication, and unutterable heart-longings; or those days of simple, childlike gladness, in which the whole nature rejoices, it knows not why; those days of insight in which the future draws near, and the invisible reveals itself, and the things which are not to our mortal senses are more real and powerful than the things which are; those measuring-days in which some commissioned spirit seems to have put into our hands the rule wherewith God measures, and men are re-estimated, and earthly glory is measured again, and work and zeal and enterprise and pleasure and sorrow and life and death are remeasured, and found wanting—by what possible explanations or formulas can these truths be taught? How shall one find them unless they spring out of his own heart? Yet less can be taught of that wondrous truth which is the blossom of the whole creation—*Love*. Our experiences of it one toward another, are but its lower leaves. What is it when God solicits it and nourishes it in the human soul? What is it when it is the harmony of all the faculties of our nature, and, inspired by God, it takes hold upon him as the all-worthy object of its supreme strength? These, thank God, are experiences possible here; but they must precede knowing. Words and letters will not teach them.

Such, then, is the scope of this passage.

I. It will now appear that this demand is not a mere trap to catch the credulous, and to forestall the use of reason. There is a prevalent feeling of distrust of religious teachers, who seem, to many, to seek a blind faith, rather than a reasonable conviction. There is an impression that they practically say to men, "We cannot undertake to reason these questions with you. But submit yourselves to our affirmations in your own body. Obey our commands, and you will, in the end, find satisfaction."

Now, I truly recognize the rights of every man's own moral sense, and I honor and respect an independent, manly use of reason in its own sphere, and upon its appropriate materials. But, many truths do not belong to the province of reason. They are in their nature truths of emotion. As truths of sense are learned by the senses, and as truths of reflection are learned by the reflective intellect, as truths of taste, of imagination, appeal to a faculty of Ideality, so moral truths must be learned by moral emotions. I have no desire to hoodwink reason. I would have it employed to the fullest extent in its own proper sphere; but there are truths that do not belong to the sphere of reflective reason.

Suppose one employed to take tickets at the door of a picture-gallery, where the most wonderful works of Raphael, Correggio, Michael Angelo, and all the other eminent painters of past ages, are on exhibition. Placards are freely distributed, and advertisements are inserted in all the papers, describing their extraordinary merits. Eager thousands throng the place, and go out with their faces all aglow from these matchless products of human genius. But by-and-by there comes one of those cautious, philosophical men. He says to himself, as he approaches the door, "I will find out how the pictures look before I pay any tax for admission." He questions the janitor. "Do you say that you have within many world-renowned pictures?" "Yes, several that are regarded as fine specimens of the most eminent masters." "Well, sir, if you will satisfy me of the quality of these paintings, if you will convince my reason, my sober business judgment, I shall gladly pay the fee, and go in?" "Well, sir, we have an admirable head by Rembrandt; exquisite children's heads by Correggio, two of Raphael's sweetest Madonnas, several by Leonardo da Vinci, as well as many by Titian, Paul Veronese, the Carracci, Guercino." "No, no, my friend! I do care nothing for names. Will you *describe* these several pictures, so that I may judge whether they are worth attention. State their elements, qualities, forms, and colors in a business-like manner to me." Can any man be imagined, in a demand more ludicrous, than he who sits at the door of an art-gallery demanding as the condition of entrance that its contents should be by word and statement set before his judgment! In the nature of the case, he must stand before these creations of rare art, experience the effects which their form and colors tend to produce, and yield up his taste and feelings to the sentiments which the artist embodied. I should say to him, "The price is not great. Go in and look, and if you are satisfied, no words are needed, and if you are not, no words are of any account."

A man stands in the door of a concert-room where the Philharmonic Society propose to render Wagner's musical thoughts. Another of these cautious disciples of Reason comes to him and says, "You are going to you please to whistle or sing the best passages, showing me how each particular instrument will sound, and the effect of all in combination, that I may judge whether it will be worth my while to go in?"

Do you think it could be done? Can a man describe to him that has never heard it a nightingale's twilight singing? Can man or instrument imitate that universal imitator, the American mocking-bird? Every man, in every department of life, knows that some things can be learned only by a man's own experience; sounds, odors, flavors, sensations, pleasurable or painful; relishes of taste, delights of the fancy and imagination; affections, from their lowest kinds up to the sublime ecstacy of immortal love. And we only demand for religious truths that which is accorded to these. We ask no favor, no grace, but only that you be willing to accept religious truth according to its nature, as you do all others!

I stand in the door of Christian life, and declaim of the untold gladness of love, hope, and faith; of the joys of humility, of manly self-renunciation, of the peace and rest which devotion breathes upon the soul, of the solace of penitence—the profound joy of gratitude. Do you demand that such truths shall be *proved*, as if they were intellectual propositions? Will you reason upon a fact of consciousness, as if it were an outward fact of matter? The foundation of thinking in respect to truths of moral consciousness is *feeling*. As no man can spin until he has either cotton or wool, so no man can think until he has the staple from which thought is twisted. Feeling is the wool out of which the thread and fabric of thought, in many departments of Truth, are made. And though I do not despise the thread or the fabric, I recognize the fact that all understanding of moral truth must be based upon moral experience.

II. When men come to the Gospel, they must come to it as little children; that is, they must come and ask *what it is*, and not to pronounce what it *ought to be*. For a great while the world undertook to establish natural science by teaching what they supposed ought to be the structure of nature. They found out nothing of the composition of air or fluids; they discovered nothing of the qualities of water or fire; they made themselves acquainted with neither geology nor chemistry. It was not until, instead of arrogantly measuring nature upon their own preconceived theories, they humbled themselves and sat at the feet of God in nature, that there grew up a school of truth broad and wise.

The same fact exists in relation to moral truth. There never can be a teaching to a mind that assumes to know beforehand the truth to be taught. And our business is to ask, "What is truth?" If the scientific man demands that we shall preach the Gospel of Christ and the truths of religious experience in such a way that they shall be mathematically demonstrated, he demands that which is simply impossible. I have, however, both heard and seen printed the declaration that we are bound to give a mathematical demonstration of the truths which we advocate. I regard the absurdity of this as not one whit less than would be that of asking for a pound of love, or two ounces of pity. What! apply physical measures to moral qualities? Just as much as mathematical reasonings! No, physical measures and mathematical reasonings are applicable to material substances only. And those processes of teaching which belong to matter are impertinent when demanded in the presentation of moral or affectional truths.

The philosophical reasoner who resolves all truths from their living forms into abstractions, travels right away from the nutritious form of truth. An abstraction of intellect is never a living truth. It is but an artificial creation. There may be good uses for abstractions. But they belong to the school, the training room. Religious truths chiefly concern themselves with human duties and dispositions. The Gospel is not a system of philosophical truths, but a guide-book of practical life—a prescription for the heart and conduct. I apprehend aright the state of things in our time, the occidental mind, the logical mind, the theological mind, has transformed the Gospel from a living experience into capitularies of doctrine; and the whole power of the church has been employed to make it obligatory on men to accept not the Gospel, in the form in which it was originally taught, but artificial statements of the truths of the Gospel, which can only be received intellectually, and which, being received, are not the wisdom or power of God for salvation. They may be employed as a part of the process of instruction; but as far as the effects of the Gospel upon the character and life are concerned, I aver that no man can take it in a philosophical form. When presented in such a form, it is translated out of the right language into a foreign language, to the great mass of men. And I no more present the Gospel to men when I analyze it, and hold it up before them in the form of abstract truths, than I present you apples, when I burn them to ashes, and offer you the elements, the ashes, and call them apples scientifically rendered! When men philosophically preach the Gospel, taking away its living form, and presenting it without sap or substance, they have ceased to preach the Gospel really and truly.

It is there that the rankest bigotry and intolerance rage. If you ascertain what it is that has, from generation to generation, caused the contention which has existed in the church, in seminaries, and in judicatories, and that has caused the intolerance which has been exercised by men toward each other in religious matters, you will find it to be, not the vital truths of Christianity, but a deliberate falsification of the Gospel of the Lord Jesus Christ.

III. Hence this teaching indicates, in the clearest manner, what is the substance of Christianity. It is the life of the soul according to a Divine method, that constitutes the religion of Christ. The Bible, the church, the ministry, and doctrines and precepts, are all instruments, and the truth to which they minister is always in the living consciousness of the individual, or else it has no existence at all. But you must not misunderstand me when I say that the truth never exists in the Bible. The words that record the truth, the symbols by which it is hinted at and indicated, are in the Bible. In that sense the Bible is a book that teaches the truth; but the truth itself is always a living thing.

The music of Mozart is never in his musical scores. They are the means by which a musician can tell what are the intervals, sounds, and chords belonging to the music. They are mere hints or memorials to aid the performer in executing the music. And the Bible is a book which contains words that point you to the truth, but which does not contain the truth itself. The Bible says "mountain," but there are no mountains in the Bible. The Bible says "lion," but are there any real lions in the Bible? The Bible says "Jordan," but are the pages of the Bible web with the flowing stream? The Bible says "dews" and "rains" and "thunders" and "lightnings," but are there dews and rains and thunders and lightnings in the Bible? Is there grass there? Are there stones there? Is there bread there? Is there anything there but words that point to things outside of it? When the Bible speaks of the truth of the soul, the truth is not is the Bible. The Bible is nothing but paper, ground rags, and printer's ink, and symbols, and the truth itself at which these things point is in the living consciousness of men, or nowhere.

The whole Scripture truth, therefore, is a truth that is to be found, not in the letter, which killeth, but in the spirit, which giveth life. Let me read the declaration of the apostle Paul, on this subject, as recorded in the tenth chapter of Romans:

"But the righteousness which is of faith speaketh on this wise. Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Thus, the apostle himself clearly teaches the same thing, only with a little different application, that the truth itself cannot be found in catechism, or book; that, if found at all, it must be found in the experience of men; and that the Gospel of Christ is the state of the heart of those who live according to his command. Hence, when a man has the spirit of Christ he has the truth, whatever mistakes he may make about the letter.

I think there is a great deal of difference between one method of husbandry and another. I believe that with one method of cultivation a given acre will yield eighty bushels of corn, while with another method the same acre will yield only fifty bushels. Nevertheless, although there are different degrees of probability attending different methods of cultivating the soil, one thing is certain—a good crop is conclusive against all methods. If a man, with what is counted to be the poorest method, gets eighty bushels, while nobody else gets over sixty, that settles the question.

Christ declares the same thing, when he says, "By their fruits ye shall know them." And I aver that that man who is at peace with God through love to men; who not merely says he loves God and men, but blossoms all over with love; who, wherever he goes, is fragrant with Divine gifts; whose face is ever radiant with goodness; who carries gentleness and sweetness in the house, and in the street, and everywhither—I aver that that man is right. I do not care what answers he gives to catechisms and confessions of faith.

If you ask me whether I believe in orthodoxy, I say, Certainly I do. That is a word which I think to be very noble; and that is a noble army which has illustrated it; but I would not worship it—certainly not when the spirit has gone out of it. But what is orthodoxy? Not ecclesiology, not theology, not bibliolatry, but holiness of heart, purity of life. It is orthodoxy of life that I revere. And still, I do not und and I will not do homage to them. I will not see a hired servant in my Father's best room, taking on airs, without assailing him, and routing him if I can. It is a righteous life that is true orthodoxy; and when I see a mere orthodoxy of words taking on airs over such a life, and saying that a man must not only be a Christian, but give heed to technics, I resent it in the name of my God, and say that the servant has rebelled and gone up, and must be cast down. For the life of Christ in the soul shall sit in judgment over everything else. As the apostle says in another place, "He that is spiritual judgeth all things, yet he himself is judged of no man."

IV. We perceive, now, what is a true infidelity. Is it dissent from the letter or dissent from the spirit that ought to be called infidel? There are a great many men that I think are infidels both ways: they reject the Bible, and the spirit of the Bible. Then there are a great many persons who reject many parts of the Bible—unfortunately, I think, for their comfort—and yet maintain the spirit of Christ, as far as men are wont to maintain it. These are called infidels—but not by me. I aver that so long as they maintain the essential spirit of the New Testament, they cannot be infidels on account of any want of coherence to the letter. I shall stand by the spirit against the letter. If they are at variance in men's judgments, there can be no question as to which is superior: the spirit is superior to the letter—the thing meant to be done is superior to the thing by which it is to be done. And if there be men who, in the conflicts of the times, in the turmoil of public affairs, have sloughed off the Old Testament, and stricken out parts of the New Testament, and stand equipped in their own judgment, and who yet have saved enough of the spirit of the Bible to produce in them a true religious experience, they are not infidels in any proper sense of the term. I certainly never will join those that denounce them as such.

You know that the sublimest art of religion is that of calling names! If a man does not suit you, call him an *Infidel*. If that does not settle his case, call him a *Pelagian*; or, divide the aspersion, and call him a *Semi-Pelagian*. Call him a *Methodist*. Call him a *Calvinist*. Call him an *Old Calvinist*. Or, if you are a Calvinist, call him an *Arminian!* You can save yourself the trouble of reasoning so long as there is obloquy in these terms, if you have only got your quiver full of them—and if you have not, it is because you do not read *The New York Observer!* And, for that matter, the newspapers generally will afford you an abundance of cutting epithets at variance with the spirit of Christ.

On the other hand, wherever you find men that worship the Bible, and deny every one of its essential traits—wherever you find men who hold with the most scrupulous reverence the Word of God, so that they cannot touch the Book without a kind of awe, and so that they stand before it trembling, with profound veneration, as if in the presence of God, but who, when they are obliged to take sides with the strong or the weak, always take sides with the strong; who, when they are called to use their influence to build up things popular or things unpopular, always use it to build up things popular; who, when choosing between the humble way of virtue and the garnished way of respectability, always take the respectable way; and who are never willing to practice self-denial or risk their reputation or their life for the sake of a cause or a principle—wherever you find such men, you may be sure that you have struck the very center nest of the most wormy infidels! Such men were the wise conclave of Jewish Rabbis, to whom Christ said, "The publicans and the harlots shall go into the kingdom of God before you." Heaven and earth were not capacious enough to hold the surprise of these men, when they heard this declaration; and if I were to stand before the Tract Society, to-day, and say to them, "The reeling drunkard in the street, and the universally despised prostitute, shall go into the kingdom of God before you that use the Bible and the Christian Church to deny the right of your fellow-men to liberty," how uncharitable men would think I was! It only needs that Christ should come and speak the same thing to make him as liable to crucifixion as he was eighteen hundred years ago! For the human soul, in its native pride and corruption, hisses and foams when brought in contact with the pure truth, as hot iron does when brought in contact with pure water.

Now there are men that have the spirit of the Bible, and that have the spirit of Christ, who have the doctrine. I do not, therefore, despise the doctrine. And I go further; I think that cathedrals are good. I think that all manner of abbeys are good, if men have the money with which to build them. I have no objection to all sorts of noble churches, if you have the means required for their erection. I am willing that men should worship under whatever forms suit them best. I believe in all manner of institutions. I believe that a man should form his ideas on a systematic basis. I do not oppose these external things except when I see men who have fallen from the spirit exalting them into the ascendency, and using them as a means of denying Christ. Infidelity belongs to the heart, and not to the head. Infidelity of the heart is damnable; no other infidelity is. And they that use the Bible to subvert the ends which it was instituted to accomplish, are crucifying Christ afresh, continually.

It may be asked, "Is there no reality in what is popularly called infidelity? There are men who do not believe in the miraculous conception of Christ; who do not believe that he was Divine; who do not believe in the sinfulness of human nature; who do not believe in regeneration; who deny these and many other doctrines of the New Testament; and who yet pretend to be expounders of and reasoners upon the Gospel. Are they not infidels? Is there no such infidelity as that of denying the truth of the Gospel by one who professes to believe in it and to teach it?" Yes, there is a modification of infidelity of this kind. "Must you not reason with such men?" If you cannot do better you must, but I go back to the spirit of the text, and declare of every such man, that if he is dishonest it will do no good to reason with him, and that if he is honest, and wishes to know the truth, there is a better way in which to deal with him. And I aver that if a man will do the will of God, he shall learn, in that way, whether the teaching of Christ is of God or not. Let a man prostrate himself before God; let him begin to ask direction of God, and wish to be directed by him; let him take the fundamental truths of the Gospel, and attempt, earnestly and perseveringly, to conform his life to them—let a man do these things, and not only will he become a Christian, but he will touch all the great doctrines of theology.

Suppose, for instance, that a man desires to be convinced of one's inability to correct his own life. Let him attempt to practice the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," and if he does not come to the conviction of his inability to do it, and of his need of Divine help, his experience will be different from that of any man that I ever knew.

Suppose that a man desires to be convinced of the sinfulness of the heart. You say to him, "The Bible says it is sinful." He says, "I do not believe the Bible." "You ought to." "Well, I do not." You can get no further with him. Or, if he professes to believe the Bible, and is ingenious in an argument, you may quote to him passage after passage, and he will evade them all, by saying that they are relative to such and such things which have no relation to the doctrine you are endeavoring to prove. He will go through the whole Bible, like a plow, throwing your citations aside, and leaving an iron track behind him.

When I come across such a man, I say to him, "Do you not believe that, being sustained by God, you owe constant obedience and reverence to him?" He says, "That is natural teaching—I believe that." "Do you not believe you ought to obey the command, 'Thou shalt love God supremely, and thy neighbor as thyself'?" "Yes—that is reasonable." "Well, then, will you undertake to conform your life to it for the space of one week?" "I have no objection to that." So he begins on Monday to try to live in such a way that in everything he does love to God and love to his neighbor shall predominate. He succeeds very well so long as nothing comes up to disturb his equanimity; but the moment worldly influences touch his pride, it breaks out like a tiger; and he says to himself, "Hold! hold! Pride. Thou art to love God and thy neighbor." Pride flashes, and thunders, and throws out cinders, determined not to be governed by any such law. When this eruption is over with, the man says, "I will make another trial," and he goes over to New York, and there his selfishness is aroused; and before the sun goes down he finds himself striving as greedily for gain as other men. And when, at the end of the week, he reviews his conduct during the period allotted for the undertaking, he finds that it has been characterized by nothing else so little as a spirit of love; and he says, "I do not believe it is possible for me to love God supremely and my neighbor as myself. I have tried to do it for a whole week, and I have not had a single conception of God; and as for loving all men, I cannot do it. There is not a thing in me that does not rebel against it."

That is just what I have been preaching to the man. He has acknowledged the very thing of which I desired to convince him—namely, that all the faculties of the human soul are sinful, and refuse to let a man live aright. He has become convinced of both the doctrine of dependence upon God, and the doctrine of human sinfulness. And let him go on in the same way, step by step, attempting to carry out in his life all the precepts of the Gospel, and he will by-and-by become convinced of the doctrine of regeneration, the doctrine of adoption, the doctrine of justification, the doctrine of sanctification, and all the other fundamental doctrines of Christianity. Let a man attempt to live, and succeed in living, according will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." A Christian experience includes in it the essential facts of the Gospel of the Lord Jesus Christ.

V. I avoid reasoning with honest persons in respect to Christianity, not because I undervalue reasoning, but because I think there is a better way of presenting the truth to them. I was brought up in a school where argumentation was as natural as walking, but my pastoral experience has been such as to convince me that that is not the best means to employ for removing men's doubts on the subject of religion. My direction to any man that wants to come to Christ, is, "Begin to be a Christian." If he says, "I do not know about it," I say, "Begin, and you will find out." I put him at once upon the practice of Christianity, as the shortest way of answering his objections. The moment he has the life of Christ in him, it will begin to remove them out of his way; and it will do more in a single moment, than you can do in years and years by hard debate and argument. And when the work is done in this way, it does not have to be done the second time; for with reference to that which a man has learned by experience, he never says, "I do not believe."

VI. The difficulties with which men meet on the subject of Christianity are mostly difficulties that are to be traced to the heart rather than to the head. There are a great many serious difficulties on this subject in the minds of men, I am aware; but they are symptomatic of moral feeling, and not of intellectual thought. There are questions that cannot be settled, because they relate to things which have not been revealed. There are questions in the direction of the infinite, which are too vast for the human mind to compass. Then there are questions which we do not understand on account of our ignorance. When men have gone to the limit of their knowledge, they call all that is beyond that mystery. They might as well call it ignorance—for it is that.

When a man has difficulties respecting Christianity, they are generally where he will not own them—in his heart. Here is a man, in the pride of life, living in the exercise of such indulgences as are utterly disallowed by the Gospel of Christ. He goes to hear the preaching of the Word of God, and there arise before his mind questions which he cannot settle. The principal reason why he cannot settle them, however, is that his heart is at variance with God, and is not subject to the will of God. Till his heart is brought into such a state that it is subject to God's will, he will continue to find these difficulties. He has just such difficulties as always exist in winter against the cultivation of the soil. As long as there is no warmth in the sun, and there is snow on the mountain, and there is ice in the valley, there can be no such thing as plowing or planting; but when summer comes, the snow melts on the mountain, and the ice is extracted from the valley, and cultivation is inevitable. If you do not sow, nature will, and there will be a harvest.

So, as long as a man's soul is under the dominion of pride, and selfishness, and worldly will, there is nothing in him that will accept the truth: but the moment the warmth of the Divine Spirit pours in upon him, his nature begins to melt and flow down, and his heart begins to soften, and there is fructification, the results of which are seen in his life.

This is the parable of Christ: A sower went forth to sow. Some seeds fell by the wayside, some on rocks, and some on good ground. Those which fell on prepared soil sprang up and brought forth much fruit. And where a heart is in such a state that it can be reached by Christian truth, that truth springs up and brings forth fruit in abundance, to the glory of God.

Let me say one word more, in closing. Are there any who have attempted to ascertain whether or not there is truth in Christianity, by reading the ecclesiastical history of religion? I think there is nothing that will lead a man down the broad road of infidelity so inevitably as the history of the Christian church. The history of the Christian spirit is one thing: the history of Christian institutions is another thing. Ecclesiastical history is so stained with imperfections, arrogance, intolerance, persecutions, the worst displays of the worst men, that I scarcely wonder that a man is made skeptical by reading it.

Let a man go about from church to church to find out the truth; let him stand under the awe-inspiring face of the Roman Catholic Church; let him go from that to the Episcopal Church, and mark its bulwarks, its beautiful offices, and its stately liturgies; let him pass to the Methodist, the Presbyterian, and the Congregational churches; let him visit, in succession, all the churches on the globe, and attempt to select from them, as he would select a piece of land, the one which is the repository of the truth. He never will come to a knowledge of the truth as it in Jesus in this way. No man can learn the truth of Christ from the exterior of Christian institutions, or from piles of ecclesiastical treatises. These things will mislead you oftener than they will point you to the true way. They will embarrass your mind a thousand times where they will extricate it from difficulty once.

If you would learn of Christ, go directly to Christ himself. If you would know whether the words he spoke are true or not, attempt to put into daily practice in your disposition, in your heart, in your deeds, what he taught you by the four evangelists. If I had a man that was an infidel, who had an honest spot in him, and I wanted to convert him to Christianity, I would shut him up in a house with just four rooms in it, I would turn the lock on him, and I would say to him, "You shall abide here till you make yourself acquainted with these four rooms. The first is Matthew; the second, opening out of that, is Mark; the third, opening out of that, is Luke; and the fourth, high out of that crystal roof, in those evanishing pictures far above the reach of the strongest and furthest-seeing eye, is John, fit revelator. Here are your teachers and lessons. You shall study no other book; and these you shall study by practicing what is in them. Take the teachings of Christ which they contain, and practice them for a time, and then, from the experience resulting from practice, you shall know of the truth of Christ, whether it be of God or not." I do not believe any honest man, if put through such a course of training as that, could fail to come out a Christian.

May God give you honesty, and induce you to put in practice the truths of religion, as the shortest way of ascertaining their verity.

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* Preached at Plymouth Church, and reported for *The Independent* by T. J. Ellinwood.

THE FIRST OF AUGUST.—DR. CHEEVER.

ENGLAND, Aug. 14, 1860.

IN that good time coming, when all shams and tinsel glories shall be stripped bare, when books of divination and of history shall be well used—for bathwarming, when spurious saints and most sinful saints shall be recognized as properly belonging to Newgate, and not to a church calendar, when fasts and festivals shall be newly and truly arranged, when there shall be the glorious resurrection of murdered reputations, and Truth and Justice, rainbow-vested, shall descend to earth and dwell with man,—in that Day, surely the First of August will be among the chief of days, and a high festival upon earth. It will be written that man did not always devour man, and that oppressive power was not always dominant and secure.

The 1st of August, 1860, was heralded by authentic reports, showing the moral and material advancement of the ransomed people of the West Indies. The letters of Mr. Underhill and his associate afforded an addition to the accumulated testimony which now proves that the just, the merciful and benevolent act of emancipation was—as it needs must be—also practically wise.

The Day was not wholly forgotten. There was a meeting in London, and, very appropriately, Dr. Cheever was there to see. His presence was a fact. There was also another fact: a decided and unanimous expression of feeling, in respect to a case which it was feared had compromised the committee and officers of the Colonial Missionary Society. It was the matter of a suggested or proposed negro pew in a church in a British-American colony. The clear, distinct, emphatic, and unanimous expression of reprobatory opinion, was re-echoed by the Secretary of the Society at this meeting.

Dr. Cheever was thus in London on the 1st: but where was he in that vast wilderness of bricks and mortar?—where, asked MR. BINNEY, who wanted to know, and advertised for, the New York divine in *The Times!*

Lord's day was the 4th. A small party of Americans would fain hear Mr. Binney. So they went seriously and expectant to the Weigh-house chapel; and lo you! they found themselves in New York, or at least New York was there in the person of Dr. Cheever, who had been found of Mr. Binney, and pressed into service for that Lord's day: not to the gratification of the U. S. citizens, who would fain have hear Mr. Binney: whose congregation, however, hear gladly. In the evening DR. CHEEVER preached a Cheever discourse, altogether characteristic, and against the awful enormity which burthens th earth, and especially the American soil. It would seem that sometimes Dr. Cheever thinks himself alone, on one side, in New York. In London he finds himself not in a minority, neither in a majority, but in a Unanimity!

given to-day by the late Chief-Justice of the Gold Coast. *The West African Herald* of July 13th, gives an intimation of an awful human sacrifice, about to take place in Dahomey, on the death of the late King Gezo. The African paper pleads for more British settlements on that coast; and the late Chief-Justice Fitzpatrick enforces the plea. He says:

"I was engaged from 1847 to 1864 in the administration of justice on the West Coast of Africa, and having had constant and intimate relations with the people of the country during that period, I am able to speak with some authority both as to the character of the people and the influence of the British settlements on the coast. As to the former, I found them a docile, grateful, and justice-loving people; and I should be very unmindful of many acts of kindness received from them if I were not always ready to acknowledge their good qualities. I had of necessity many obnoxious duties to discharge, but notwithstanding this I traveled constantly night and day unarmed through the country, and I was not once insulted or molested by the people. As to the comparative merits of the British squadron and the British settlements along the coasts, my experience would lead me to agree in a great measure with the writer of the extract from *The West African Herald*. I think the settlements the more efficacious instrument as well for the prevention of the slave-trade as for the fostering of legitimate commerce and civilization. I don't think out of the entire expenditure of Great Britain there is a single item which produces such an abundant return in the prevention of crime and inhumanity, and the maintenance of peace, as the trifling sum which is annually voted for her Majesty's settlements on the Gold Coast. I may give one instance of their good effect in connection with the barbarous practice of offering human sacrifices on the celebration of 'Customs' in honor of the dead. In the year 1849 I administered the government of these settlements, and in that year a celebrated African chief sent his chief interpreter to me with a present of a leopard's skin and a message to the effect that he was dying—that since he became a friend of the English he liked their justice, that he was anxious that his people should continue to obey the Queen of England and her laws, and that he had given a solemn injunction to his heir to have no human sacrifices offered on his grave. It was only a few years before that this same chief sacrificed 400 persons on the grave of his own mother. On this occasion, however, his heir faithfully obeyed his dying injunction, and I confess I am rather disappointed to learn that even in Dahomey our influence has not been sufficient to put an end to this inhuman practice, and I cannot but think that the King, who is not insensible to the advantages and profits of legitimate trade, might possibly attend to a firm remonstrance on this brutality." W.

DOCUMENTS IN REGARD TO THE HOME MISSIONARY SOCIETY.

TO THE EDITORS OF THE INDEPENDENT:

Herewith I transmit copies of a "Correspondence" which may throw light on the question of the ORIGIN of the American Home Missionary Society.

Yours, etc., N. BOUTON.

Concord, N. H., Aug. 16, 1860.

NOTE.—The statements made by Rev. Mr. Foster exactly accord with my recollections of occurrences at Andover.

BOSTON, Aug. 15, 1860.

REV. DR. BOUTON—

MY DEAR SIR: I have a distinct recollection of persons and movements at Andover, *preliminary* to the rise of the American Home Missionary Society, and might perhaps add not a little to what our mutual friend, Rev. Aaron Foster, communicates in his letter, which he sent for me to read, and then forward to you, with any statements I might choose to make. I have little time, however, to do it, and do not deem it necessary. I need only say that I have always regarded the movement as not less truly from God than that which gave birth, through a few young men at Andover, to the Am. Board, and one which had at the outset scarce one particle of the *denominational* spirit of which we now have so much. The ruling thought, underlying and prompting every thing, was to furnish well-qualified, permanent *pastors* for our *whole* country.

In haste, but very truly yours, etc.,

GEO. C. BECKWITH.

EAST CHARLEMONT, MASS., July 25, 1860.

DR. BOUTON—

DEAR SIR: Your letter has called my attention to an article in *The Independent* of June 21st on the origin of the American Home Missionary Society. You say, "That account is no doubt very correct, but *one* link, I think the *first* link in the chain, is wanting. That I believe you can supply." You refer me to a conversation which you and I had together when riding to Newburyport, in the winter of 1825, to attend the funeral of Mrs. Bartlett. I very distinctly remember that conversation, and the interest each of us felt in it. Our subject was that the time had come to form a society to plant and to sustain *pastors* in the new churches of the West, and in every part of our country, where the people could not or did not sustain their own pastor. It was a subject new to us. We had not seen it in print nor heard it in conversation, but we were moved in view of its utility, and in view of the condition of the country. The memory you have of these new thoughts, after thirty-six years, shows that your heart was deeply impressed by them. So was mine. Upon this subject of a society to sustain *pastors*, rather than itinerant missionaries, my mind had been maturing before I left college. The history of the pastorate of Dr. Burton of Thetford, Vt., which I had learned while at Dartmouth College, suggested to me the utility of a permanent pastor in

street church. No man could wish a better testimonial than was made by these addresses. Mr. Conklin has been eminently a man of the peo, le, and it was pleasant to see how ready were men of all religious denominations to testify in his behalf, and to express regret at his departure from the city. He replied to the addresses which had been made, modestly disclaiming personal merit, and affectionately commending his church to the sympathy and care of the Christians by whom it is surrounded, and who had been his helpers and friends.

Recent letters from England announce that Messrs. Swain and Clapp expect to leave Southampton for this country on the 12th of September.—*Congregationalist.*

CONNECTICUT—PLYMOUTH.—Resolutions passed by the Congregational church in Plymouth, July 30, 1860:

Whereas, The Great Head of the Church, in fulfilling his decrees concerning us, has been pleased to remove by death from among us our beloved pastor, Rev. Erskine J. Hawes;—

Therefore, In humble obedience to him "who doeth all things well," we, as a church mourning his loss, would, as a testimonial of our appreciation of him—

Resolve, That while we humbly submit to the will of our Divine Father, we cannot withhold an expression of our deep sorrow for the loss of him whom we so dearly loved as our pastor, venerated as our teacher, prized as our brother, and trusted as our counselor; that, while we lament with tears his loss, we remember with unspeakable emotions of pleasure the singular purity and simplicity of his Christian course, the manly independence he evinced in doing his whole duty, with the sterling qualities of prudence, firmness, and promptness which he ever exhibited; that those, with his other Christian virtues, caused his character and the influence he exerted among us to be of no ordinary luster, and rendered his short pastorate with us both pleasant and successful; that we can bear a united testimony to the entire and unqualified faithfulness with which he has discharged his every duty as our pastor, our brother, and our friend, and we desire that the light of his consistent example, with the truth he has so earnestly dispensed in his life, and so forcibly and vividly illustrated in his triumphant death, should induce all who knew him not only to appreciate his worth, but especially to love the service in which he labored, and adore the Savior whom he so implicitly trusted.

Resolved, That we hereby direct the clerk to enter these testimonials on the record of the church, and transmit a copy of them to the venerated parents of the deceased, as a pledge of our sympathy with them in this their great affliction.

GEORGE LANGDON, Clerk of the Church.

NORTH GUILFORD.—Mr. Richard Crittenden was ordained as pastor of the Congregational church of North Guilford, Ct., on the 1st day of August, by the New Haven East Consociation.

Introductory Services by Rev. Mr. Benton of Sacramento, Cal.; Sermon by Rev. Mr. Hart of Fair Haven; Ordaining and Installing Prayer by Rev. Mr. Havens of East Haven; Charge to the Pastor by Rev. Mr. Baldwin of Durham; Right Hand of Fellowship by Rev. Mr. Curtiss of North Branford; Address to the People by Rev. Prof. Fowler, late of Amherst College; Concluding Prayer by Rev. Geo. I. Wood of Guilford.

The event was one of no frequent occurrence in the community, the last ordination having taken place near forty years ago, and the church having enjoyed no "settled" ministry for some fifteen years—"stated supplies" serving them in the meantime in the ministry of the Word. The change would seem to indicate a belief on the part of the people that the pastorate is after all a more excellent way.

The sermon was designed to controvert the somewhat disparaging notions which are abroad in respect to the ministry of the *present* in comparison with that of the *past*. We hope that the abundant successes of our brother Crittenden will justify to the minds of his own people, at least, the conclusion to which the sermon pointed.

SCRIBE.

DARIEN.—Mr. Jonathan E. Barnes was ordained and installed pastor of the Congregational church in Darien, Ct., Aug. 22, 1860, by the Fairfield West Consociation.

The services were as follows: Introductory exercises by Rev. J. Anderson of Stamford; Sermon by Rev. Dr. Lindsley of the Second church, Greenwich; Ordaining and Installing Prayer, Rev. W. A. Hyde of the First church, Greenwich; Charge to the Pastor, Rev. T. Atkinson of Westport; Right Hand of Fellowship by Rev. H. G. Jesup of Stanwich; Charge to the People by Rev. Dennis Platt of South Norwalk; Concluding Prayer, Rev. W. S. Clark of North Stamford.

The church in Darien have of late exhibited a praiseworthy zeal and liberality in their ecclesiastical concerns, having enlarged and handsomely refitted their church-edifice, and erected a tasteful parsonage for their minister.

May both pastor and people still continue to receive the smiles of the great Head of the Church. H. G. J.

NEW YORK—SUSQUEHANNA ASSOCIATION.—The annual meeting of the Susquehanna Association of Congregational ministers was held at Richford, Aug. 21st. Among the exercises were the following, several of which gave rise to interesting criticisms and discussions: a sermon by R. Woodruff from Isaiah lviii. 1; a sermon by T. K. Beecher from Jude 9; and an essay by the same—the general subject of the three being closely allied, and might be called the *Secret of Pulpit Power*. W. H. Hayward read an essay on the evidence that Jesus Christ had a human soul united with the Divine. Rev. E. Scovell read an essay on the Divine warrant for the Christian ministry. P. Bates read an exegesis and sermon from Mark ix. 48-50—a difficult text well labored. R. Woodruff, an essay on the "Five Points of Calvinism."

A public service was held on Tuesday evening in the Congregational church, with a sermon from 1 Tim. i. 5, by P. Bates; also on Wednesday evening, sermon by T. K. Beecher.

Wednesday forenoon was chiefly occupied in the examination of Mr. Lewis E. Matson of Owego, a member of the senior class at Andover. His examination was thoroughly plied and successfully sustained, and he received the usual certificate recommending him to the churches as a candidate for the Gospel ministry.

IOWA—CASS.—A Congregational house of worship has recently been completed and dedicated at Cass, Jones co., where Rev. C. S. Cady is pastor. Sermon by Rev. J. Guernsey.

CORNWALL.—Rev. Wm. B. Clark, former pastor of the North Congregational church, has returned from more than a year's travels in Europe and the Holy Land much improved in his health, and on last Sunday, in the afternoon, he gave some account of his travels to a large and greatly interested congregation, dwelling particularly upon the religious impressions made by a visit to localities of special interest to the religious world.

KANSAS—WYANDOTTE.—The First Congregational church of Wyandotte consecrated their new house of worship with appropriate religious services, Wednesday evening, August 1st. The Sermon was preached by Rev. H. Cordley of Lawrence; Prayers by Rev. Messrs. L. B. Dennis of Lawrence and S. D. Storrs of Quindaro; Selections from Scripture, Rev. G. W. Paddock; Reading of Hymn, Rev. M. Hummer; and a History of the Church by the Pastor, Rev. R. D. Parker. This church is one of the fruits of the labors of the Andover "Kansas Band" of 1857. It was organized by Rev. S. D. Storrs of Quindaro on the 18th of July, 1858, and supplied by him until October, 1859, when the present pastor was called to its charge. A feeble band in the midst of a large population, at "the gateway of Kansas," beneath the shadow of slavery, and driven from place to place for room in which to worship God, one year ago their prospect was gloomy enough; but to-day, through the liberality of Eastern friends, and the generous assistance of that beneficent institution, the Congregational Union, and with the blessing of God upon their own self-denying efforts, they have a *home*, neatly furnished, large enough, and *paid for*. They still need a bell to ring out for God and freedom, and send its echo across the river as a warning to the Moloch of Slavery: to dream themselves back amid their native hills; or rather to feel that a new New England is rising around them, in which shall dwell a law-abiding, liberty-loving, and God-fearing people.—*Cor. of Cong.*

UNITARIAN.

INDIA.—Rev. Mr. Dall of Calcutta writes that a spirit of inquiry prevails among the natives of the Northwest, a thousand or twelve hundred miles from the city. Capt. E. S. Mercer is quite active in lay missionary work. He walks early and late, and takes the hand of every man likely to be accessible to his message. He has been instrumental in the conversion of Abdool Musih and wife, with whom he is about starting for England.

WEST OF ENGLAND.—The sixty-ninth annual meeting of the West of England and South Wales Unitarian Book and Tract Society, was held at Bristol, 4th ult. A sermon was preached by Rev. E. Higginson, on Natural and Supernatural Inspiration. In the evening there was a meeting, presided over by Sir John Bowring, who introduced the proceedings in an interesting speech. Several addresses were delivered by Revs. W. James, W. J. Odgers, E. Chapman, T. Hoiland, Messrs. H. Thomas, J. Murch, C. J. Thomas, etc.

POSITION OF THE BOSTON CHURCHES.—We find the following in the Monthly Journal of the A. U. A. Either the statement made, or the facts stated, ought to be corrected:

"The Unitarian churches in Boston are like forts and citadels in an island. They are islands within islands. Boston Unitarians are Bostonians of the Bostonians. They see no reason for diffusing their faith. They keep it as a luxury to be kept for themselves, as they keep Boston Common. The Boston churches, with the exception of a few noble and generous examples, have not done a great deal for Unitarian missions. I have heard it said that they do not wish to make Unitarianism too common. The church in Brattle square contains wealthy and generous persons, who have given largely to human objects and to all public purposes; but we believe that even while their pastor was President of the Unitarian Association, they never gave a dollar to that Association for its missionary objects. The society in King's chapel was the first in the United States which professed Unitarianism. It is so wealthy that it might give ten or twenty thousand dollars a year to missionary objects, without feeling it. It has always been very liberal to its ministers, to all philanthropic and beneficent objects, and its members have probably given away millions of dollars for public and social uses; but it never gives anything to diffuse Unitarianism.

"It is evident that the reason why the Boston Unitarians do not give for Unitarian missions is that they do not think them needed. They think that the people of the West, for instance, can do very well with the religion and the theology they now have. It would disabuse them, perhaps, of this idea to travel through the West. They would then see in every large town how many are in doubt, and with no religious conviction or hope, because they have never heard of a simpler and more rational faith than that of the Orthodox churches."

METHODIST.

METHODISM IN ENGLAND.—Halfway between the spring and autumn meetings of the Congregational Union come the yearly conferences of our friends the Methodists. They have just been held. How shall we number them? The New Connection have met in Staffordshire, and the Old in London; the United Methodist Free churches in Manchester and the Wesleyan Reform Union in Bradford; the Primitive Methodists at Tunstall, and the Bible Christians in Exeter. In London the conference is scrupulously composed of ordained ministers alone; at Hanley, of ministers and laymen in equal numbers; at Tunstall there are two laics to look after each cleric; and in Manchester office counts for nothing, representation being all in all. But, differ as they may on points of government, all the branches of the Methodist family uphold the itinerancy, stick to the class-meeting and love-feast, and remain *Arminio Arminiores*.—*London Patriot.*

BRITISH WESLEYANISM.—*The Watchman*, in a review of the past and present condition of Methodism in Great Britain, says:

"Not only has there been a considerable increase in the Welsh districts, but there is a remarkable work of God there still in progress. To our own societies in Wales there has been an accession of upward of 3,000 members, with nearly 5,000 persons—some of whom doubtless by this time are received into church-fellowship—who have been admitted on trial for membership.

"Our expectations have been more than realized in respect to the number of candidates for the Christian ministry, nearly 140 young men having been recommended to the ensuing conference.

"On a review of the whole case, we believe the Methodist connection was never in a prosperous state. Regarding the spiritual view as the more important, we have taken some little trouble to ascertain the comparative increase of former years, and, with the exception of the year 1833, when there was an accession to the societies in Great Britain of upward of 22,000 members, we cannot find a year, not only since the death of Mr. Wesley, but from the commencement of Methodism, in which there has been so large an increase as during the past twelve months."

MINISTERIAL EDUCATION.—The Methodist Southern University, Ala., has a fund of $50,000, (and still increasing,) for paying the board of the sons of itinerant ministers, and of young men preparing for the ministry. Nearly all of the students were converted during a recent revival.

PREACHER HUNG.—Dr. Elliott says, in *The Central Advocate*, that "the papers are being filled daily with numerous accounts of the outrages in Texas. We regret to learn, from the papers, that one of our preachers in Texas, Rev. A. Bewley, who was chosen a delegate from the Arkansas Conference to the last General Conference in Buffalo, has been hung by a mob in Parker county, Texas."

MISCELLANEOUS.

WOMEN AT PRAYER.—The New York and Brooklyn National Association have issued a circular calling on all mothers throughout the country to join them in a concert of prayer for the conversion of their unconverted children, on the first Wednesday in October next at 3 P.M. It is a call of the most important character, and will, no doubt, meet with a most cordial response on the part of the mothers of this country. We see no reason why this call to prayer should not be extended to others beyond the bounds of this county, in all lands.

The first Wednesday in October next, if preceded with earnest prayer, may be a memorable day in the history of many families, for the rich blessings bestowed upon them.

SUTTEE.—It is stated in *The Delhi Gazette* that, notwithstanding the stringent prohibitions of the British Government, three cases of Suttee, or burning of widows with their dead husbands, took place in that region in May last, one at Futtehghur, a second at Koungker, and the third at Dadrie. The second of these scenes occurred in broad daylight, and under the eyes of the police.

ROMANISTS AND PROTESTANT EDUCATION.—The Paris correspondent of *The London News of the Churches* says: "This is one of the peculiarities of our time—Romish parents make it a condition that their children shall be brought up in Protestant principles, which they regard as far superior to their own. I might give instances, but it is a general feeling, pervading thoughtful men of all ranks, that Protestants have an admirable system of education, giving a high sense of honor, a love for home, and a respect for domestic virtues, almost unknown elsewhere! Some of the Professors of our Paris colleges have asked what system we adopted that always made our youths the best in their establishments."

MISSION ITEMS.—*The Missionary Herald* for September says: "It is very gratifying to be able to say that, if sums which are confidently expected shall be received, the accounts for the last year will be closed with little or no balance against the treasury." It was stated about a week since, that something like $2,000 remained to be made up, the sum being a portion of the amount assumed by the friends of the Board in New York.

The receipts of the Board for July, exclusive of "thank-offerings for the debt," were $70,303 77. Massachusetts furnished $21,022, and New York $21,888. *Ten thousand dollars* of the latter sum is from the legacy of "a friend." The contribution from Springfield, Mass., is $2,326. Of this sum $700 is from the South church, and $500 from "a friend." Hon. Samuel Williston of Easthampton gives $600, the First church in Northampton $545, Kirk-street church in Lowell $600, Elliot church, Roxbury, $671, $931 is from Pittsfield, $250 each from Benj. and Charlotte Cone, West Stockbridge, $570 from the estate of Stephen Richardson, Woburn; and various other generous sums are given which we have not room to particularize.

Rev. S. W. Fisher, D.D., of Hamilton College, is expected to preach the annual sermon at the approaching meeting of the Board in Boston, Oct. 2d.

Several missionaries from Syria have already arrived in this country, the disturbed state of things there preventing further missionary effort for the present.

MINISTERIAL AND CHURCH REGISTER.

AUGHEY—Rev. J. H. Aughey has taken charge of the churches of French Camps and Nazareth, Miss.

BAIRD—Rev. William S. Baird of Winchester has been elected Principal of the Wesleyan Female Institute at Staunton, in the place of Rev. B. Argobast, resigned.

BEWLEY—Rev. A. Bewley, Methodist superintendent and missionary in Texas, was hung by a mob a short time since, on the charge of being an abolitionist. *The New York Christian Advocate* says he was a devoutly pious and inoffensive man.

BLAKE—Rev. D. H. Blake has received and accepted a call to Waupun, Wis.

CAMFIELD—The Unitarian society of Uxbridge, Mass., have invited Rev. Charles T. Camfield of Danby, N. Y., to become their pastor.

CAMPBELL—Rev. C. N. Campbell has removed to Peach Orchard, Lawrence co., Kentucky, and taken charge of a missionary enterprise there.

CATHER—Rev. Dr. Cather of the British Conference has received leave from that body to travel at large for a year, preaching on "systematic beneficence."

CLEVELAND—Rev. Charles Cleveland, the active city missionary of Boston, though bending under the weight of almost ninety years, has recently published an address to the boys of the Farm school, a copy of which was presented to each boy (ninety-eight in the whole) last Sunday.

[illegible] the Presbytery of Rochester city as pastor of St. Peter's church, in Rochester, on August 8th.

CROCKER—Rev. G. Crocker of Potter Center, N. Y., has accepted a call to the Baptist church at Towlesville, N. Y.

EDDY—Rev. Hiram Eddy has resigned his office as pastor over the church and people of North Canaan, and the church has agreed to unite with him in a call to the Consociation to dissolve the relation.

FLETCHER—Rev. J. C. Fletcher of Newburyport is going to Brazil in February to spend another year, to glean further facts to assist his lectures on that country.

GOUGH—We learn that Mr. Gough's reception by the ministers of Massachusetts will probably take place on Monday evening in the third week of September, in the Tremont Temple.

HAAP—At the call of the German Baptist church, Kickapoo, Kansas, Rev. Rudolph Haap was recently ordained their pastor.

HANSON—Rev. William D. Hanson has resigned the charge at Columbus, and removed to Richmond, Va.

HOGSHEAD—Rev. Alexander S. Hogshead has resigned the charge of the Presbyterian church at Abingdon, Va.

HOTCHKIN—Rev. S. F. Hotchkin has accepted the position of assistant minister in Ascension church, Claymont, Del.

KETCHAM—Rev. F. Ketcham of Panola, Ill, has resigned the pastorate of the Baptist church, and is now supplying the pulpit of the First church, Peoria.

KIP—Rev. L. W. Kip, Jr., will be engaging in visiting the churches in the Classis of Rensselaer and Hudson, previous to his departure for China.

KOLB—The post-office address of Rev. Andrew Kolb is changed from Galena, Illinois, to Scales Mound, Jo Daviess co., Illinois.

LEONARD—The post-office address of Rev. L. Leonard is changed from Charlotte, N. Y., to Detroit, Mich.

LORING—Rev. Mr. Loring, formerly of Freeport and Yarmouth, Me., has accepted the call to the Congregational church at Manchester, Ill., and commenced his labors.

MAGOUN—Rev. G. F. Magoun has tendered to the Congregational church his resignation of the pastorate. He has received a call to the Congregational church at Lyons, Iowa, but has not yet accepted it.

MAXWELL—Rev. J. Allen Maxwell, a late graduate of Union Theological Seminary, has received a call from the Presbyterian church (N.-S.) at South Orange, N. J.

MCMONAGLE—Rev. John H. McMonagle of Cooper, Me., has accepted an invitation to settle over the Congregational church in East Machias.

MILBURN—At the call of Freedom and Dicker Prairie churches, Thomas E. Milburn has been ordained, and following services continued through a week; ten persons were baptized.

MORTON—Rev. H. T. Morton's post-office address is changed from Newtos, Illinois, to Princeton, Indiana.

NUTE—Rev. E. Nute, Jr., of Kansas, has just returned from Europe in excellent health.

NUTT—Rev. C. Nutt, D.D., Prof. of Mathematics in Indiana Asbury University, has been elected to the Presidency of the Indiana State University.

PARKER—Mr. Horace Parker of Milford, late graduate of Amherst College, has accepted a call to the Congregational society at Ashland.

PEABODY—Rev. Dr. Peabody, who is to fill the Divinity Professorship at Cambridge, preached his farewell sermon before the North church in Portsmouth, N. H., on Sunday.

PERKINS—At a meeting of the Plymouth Association held in Raynham, Aug. 21st and 22d, Rev. Geo. G. Perkins, a member of the Wesleyan Methodist Conference in good and regular standing, after a full, thorough, and satisfactory examination, was approved and formally received as a Congregational minister.—*Cong.*

PIERSON—Rev. Arthur T. Pierson has accepted the unanimous call to the First Congregational church of Binghamton, N. Y, and entered upon his duties on the first Sabbath in September as pastor.

REED—Rev. Alexander Reed of Parkesburg, Pa, has declined the call to the Central church, Cincinnati, O.

RUSSELL—Rev. J. A. Russell has accepted a call to the rectorship of St. Paul's church, Bloomsburgh, Pa.

SALTER—Rev. W. Salter, pastor of the Congregational church at Burlington, has arrived in London.

SAUNDERS—Rev. Joseph S. Saunders has accepted a call to the rectorship of Christ church, Chenango co.

SAWTELLE—The chaplain to British and American seamen at the port of Havre, France, Rev. E. N. Sawtelle, D.D., is now visiting this country.

STAATS—Rev. Henry T. Staats of Flushing has received a unanimous call from the Congregational church at Lodi, N. J., to become their pastor.

STARKWEATHER—Rev. Geo. A. Starkweather, late of Rochester Theological Seminary, has accepted the call of the Baptist church in Elba, N. Y.

THATCHER—The Congregational church at Keokuk has given an invitation to Rev. Geo. W. Thatcher of Meriden, Ct., to become their pastor.

WALLING—Rev. Kelsey Walling, formerly of Greenpoint, has accepted a unanimous call to the First Baptist church, Millburn, N. J.

WARREN—Rev. W. F. Warren of Bromfield-street Methodist church, Boston, has been invited to a professorship in the new Methodist Missions Institute in Bremen, Germany, with the design of taking the Presidency in a short time.

WEBB—Rev. W. R. Webb has resigned the pastorate of the church in Dixon.

WEST—Rev. Dr. West, ex-President of the Wesleyan Conference, has been appointed to the governorship of New Kingswood School.

YORK—Rev. Richard York has removed to New Michigan, Livingston county, and is now laboring with the Baptist church there.

MUSIC IN CENTRAL PARK.—Dodworth's Band performed to a large audience in the Central Park on Saturday afternoon. Seats were arranged beneath tents, and every convenience was afforded the visitors.

THE TEXAS EXCITEMENT.—The excitement in Texas still continues, though the reports concerning it are so ill-authenticated and contradictory as to render any satisfactory solution of the difficulties impossible as yet.

The *Quitman Herald* of the 15th says: "A gentleman from Little Elm, in Denton county, on Saturday last, informed us that the citizens of Denton are as much excited as elsewhere in the state. A negro had been arrested in that county, in whose possession twenty-four bottles of strychnine were found."

The *Bellville Countryman* of the 18th comes to us with reports of the proceedings of large and enthusiastic public meetings at Bellville on the 7th and at Travis and Forkston Beats on the 4th to appoint Vigilance Committees and patrols, and adopt such other measures of safety as the recent Abolition movements in the state call for.

Friederman and Rotenburg, two German Jew peddlers, have been arrested and examined by the Rusk Vigilance Committee. The former was released, nothing being proved against him. Rotenburg was accused by several negroes of inciting them to insurrection. His case was finally submitted to a jury of fifty men, from various parts of the county, and the accused was allowed counsel. After a patient examination of the evidence, a vote was taken on the question of hanging him, and it stood eighteen for and thirty-two against—the latter believing him guilty of very improper conduct toward the negroes, but that the evidence did not warrant the death punishment. The jury were unanimous in ordering the accused to leave the county within forty-eight hours and the state in four days. Rotenburg's family reside in New York.

The Rusk Enquirer learns that a Yankee Abolition schoolmaster was hung on the 16th in Anderson county. He was convicted of inciting the negroes to insurrection.

GIVING UP THE SHIP.—*The Richmond Whig* (Bell organ) is disconsolate. It contends that—

"To support Breckinridge at the South is to encourage the friends of Breckinridge at the North to continue Breckinridge electoral tickets in the field in that section; and to continue Breckinridge electoral tickets in the field in the Northern states is, in all probability, to insure the election of Lincoln."

ABOLITION FRUITS IN LOUISIANA.—A private letter to a gentleman in Baltimore from Alexandria, La., dated August 18th, states that abolition and Republican documents, considered incendiary in their character, have been sent to nearly all the clergymen of every denomination in that region of country. These missiles come from Northern states through the post-office, and are considered a great annoyance. It is further stated that the negroes on two adjoining plantations, about five miles from the town, were found together in the woods, believed to have been consulting together planning mischief or insurrection. Two slaves, both intoxicated, were detected hurrahing for Lincoln. Patrols, composed of the best citizens, have been instituted, in apprehension of further disturbance.

LORD RENFREW AT THE WHITE HOUSE.—Suitable apartments in the Presidential mansion for the Prince of Wales and the chiefs of his suite, are now being prepared. A ball will be given in the east room.

THE JAMES RIVER AND KANAWHA CANAL.—The James River and Kanawha Canal has been conditionally sold to a French company of capitalists. The action of the legislature is necessary to make the agreement final. The capital of the new company is to be not less than twenty nor more than thirty millions of dollars. The canal is to be finished to the Ohio river in eight years.

POLITICAL.

THE next Governor of Massachusetts is to be a man who is in every respect worthy of the place, and whose nomination by the recent Convention at Springfield, has been hailed with great satisfaction in every part of the Bay State. We refer to John A. Andrew. *The Boston Traveller* says:

"We feel especially proud of Mr. Andrew's nomination, as he is a man to place in the Massachusetts list of Consulars, and in after days he will rank with our best Chief Magistrates,—with Hancock, Adams, Strong, Sullivan, Lincoln, Davis, Everett, Briggs, Boutwell, and Banks. It is a great evidence of the soundness of the people when parties feel compelled to nominate pure men for office; and Mr. Andrew is one of 'the unstained,' even his most determined political foes admitting his excellence as a man, while they express fears as to the effect his election would have on the principles they honestly entertain and earnestly advocate,—fears that should strengthen the hopes of all Republicans. Mr. Andrew ought to receive a hundred thousand votes, and that will be his number, if his supporters shall do their whole duty."

The Convention which nominated Mr. Andrew was a brilliant assemblage. It contained over a thousand delegates. Among the speakers was CHARLES SUMNER, whose address is described to have been among his most earnest, eloquent, and effective efforts.

THE Democrats of Ann Arbor, Mich., prepared a handsome pole to erect to the honor of their Presidential candidate. But when it was ready to go up, there were not Democrats enough to do the lifting. At the end of three weeks, *it was sold to the Republicans*, who added thirty feet to it, and then run it up all with a shout for "Lincoln and Liberty."

GOV. SEWARD is on a journey through the West; a journey undertaken for the purpose of discussing before the people of the different states the great principles of freedom which animate the present Republican campaign. He started from Auburn on the first of September, accompanied by his daughter and several political friends, among whom is Hon. Charles Francis Adams of Massachusetts. The Republicans of Auburn gave the Senator a dinner party before his departure, at which Gov. Morgan was present. Mr. S. proceeded directly to Detroit, where he spoke on the 4th; he is there to go to Kalamazoo, to speak on the 8th; thence to Madison, Wis., St. Paul, Min., etc.; returning by way of Burlington, Ia.; down through Illinois and Indiana to Indianapolis, speaking in Chicago and ward, stopping in at Chatauqua co., N. Y., to address his fellow-citizens there. The expedition is expected to occupy some three or four weeks' time.

THERE is not a county in Indiana but has a Wide-Awake Club in it. The enthusiasm among the Republicans exceeds that of 1840 among the Whigs. There are not less than 20,000 Wide-Awakes now in the state.

THERE was a great Republican meeting last Tuesday in a grove on the state line at Granville, N. Y., and Pawlet, Vt. Hon. E. P. Walton of Montpelier, Vt., and Hon. James B. McKean of Saratoga, N. Y., addressed 3,000 Vermonters and New-Yorkers, and their wives, daughters, and sisters. The enthusiasm was like that which is burning over the Western prairies.

THE State Mass Convention of the Republicans of Indiana, which took place at Indianapolis, on Wednesday, appears to have been an immense affair. There were probably not less than 50,000 persons in attendance. The procession was very long; in it were some 8,000 Wide-Awakes, 15 bands of music, and a wagon drawn by 43 yoke of oxen, with several large saw logs, with men splitting rails and distributing them along the way. The speaking took place at Military park, near the city. There was speaking from four different stands, by the Hon. Tom Corwin, the Hon. F. P. Staunton of Ohio, F. P. Blair of Missouri, Mr. Underwood of Virginia, Henry S. Lane, and P. Morton, candidates for Governor and Lieut.-Governor, and others. In the evening many buildings were brilliantly illuminated, one of the largest Wide-Awake torch-light processions ever witnessed paraded the streets in uniform, and speeches were made by several gentlemen. The enthusiasm, which was at the highest pitch all day, was kept up till a late hour in the night. The reports that come to us from Indiana are, that the Hoosiers may be safely relied on for Lincoln and Hamlin.

GEN. SAM HOUSTON—the old Hero of San Jacinto—having a sharp eye to see where defeat is likely to befall the battle-field, has withdrawn his name as a Presidential candidate, and prudently retired from the contest before he should find himself trampled down, and ridden over rough-shod. He does not indicate, in his letter, on what other candidate the mantle of his favor will fall.

HON. A. H. STEPHENS of Georgia delivered an address at Augusta, on Saturday, on the political topics of the day. He took strong ground in favor of Douglas, contending that he is the regular nominee of the Democracy, and condemning Breckinridge for running in opposition to him.

ON Tuesday there was an immense meeting of Republicans at Napoleon, Henry county, Ohio. By boat, and in private carriages and ox-carts, the crowds flocked in—men, women, and youths of both sexes. Speeches were made from two stands, and songs were sung by the various glee-clubs belonging to the towns which sent delegations. In the evening the town was alive with torches, bonfires, and illuminations, and an enthusiasm was aroused greater than anything ever before known in that section of the country.

THE following advertisement appears in *The Minnesotian*. We trust it may lead to the recovery of the lost boy, and to the restoration of peace to the bereaved family:

"BOY" LOST.

"Left Washington, D.C, some time in July, to go home to his mother in New York. He has not yet reached his mother, who is very anxious about him. He has been seen at Philadelphia, New York city, Hartford, Ct., and at a clam-bake in Rhode Island. He has been heard from at Boston, Portland, Augusta, and Bangor, Maine. From some expressions he has dropped, it is feared that he has become insane upon a subject he calls 'Popular Sovereignty.' He is about five feet nothing in hight, and about the same diameter the other way. He has a red face, short legs, and a large belly. Answers to the name of 'Little Giant.' Talks a great deal, and very loud; always about himself. Has an idea that he is a candidate for the Presidency. Had on, when he left, drab pants, a white vest, and blue coat with brass buttons; the tail is very near the ground.

"Any information concerning him will be gratefully received by his afflicted mother. For further particulars address

"AUGUST BELMONT, New York,
"WILLIS GORMAN, Minnesota."

THREE THOUSAND Republicans met together on Tuesday evening at Milwaukee, and listented to stirring speeches from Hon. John F. Potter and F. Frisbee. The Wide-Awakes were out in full force, and bonfires and other illuminations added life to the occasion.

PERSONAL.

AN English lady, wife of a clergymen, recently preached a sermon in England, in the pulpit of her husband, who was unable to be at his post. The incident is thus related:

"Rev. W. Booth having been laid aside by indisposition for a week or two, Mrs. Booth officiated for him in Bethesda chapel, Newcastle, England. The lady preached upon the text, 'Strive to enter in at the strait gate,' etc., and the large audience which had congregated to hear, sat, with evident interest, 'listening to her chaste and fervid eloquence for upward of an hour. The service was a very effective one.'"

The Congregational Herald of Chicago, in copying Mr. Beecher's letter declining his Doctorate of Divinity, says:

"Henry Ward Beecher has done what few men have ever been able to do, declined a Doctorate in such terms as are honorable to himself, and cannot be offensive to the trustees who gave it, or to others who have accepted the title. We hope no one will now insist on calling him Doctor. We give the note in full, and regard it as one of the most felicitous he ever published."

The London Times says: "We have much pleasure in announcing that Lord Stanley of Alderly will succeed Lord Elgin as Postmaster-General. Lord Stanley has had long and varied official and Parliamentary experience, and is an excellent man of business. We trust that in his hands the Post-Office will redeem its character, and that the scandals which have so long disgraced its administration will cease."

Literary Record.

BOOKS RECEIVED.

LANGUAGES—"French, German, Spanish, Latin, and Italian Languages without a Master, whereby any one or all of these languages can be learned by any one, without a teacher, with the aid of this book." By A. H. Monteith, Esq. 12mo, pp. 374. Published by T. B. Peterson & Brothers, Philadelphia. Dr. R. Sheldon Mackenzie says of the work:

"There is no royal road to learning; but where the learner heavily dragged on his lumbering way in former times, he now has a new track and wonderful engines, which greatly facilitate his progress. Study this book carefully, and you can acquire near half a dozen languages in the time usually wasted upon the imperfect acquisition of *one*. Sadly, as well as wisely, did Milton write, 'We do amiss to spend seven or eight years merely in scraping together as much Latin and Greek as might be learned easily and delightfully in one year.' John Locke, Sydney Smith, and other great scholars, bear like testimony."

WILKIE COLLINS—"The Woman in White. A Novel." By Wilkie Collins, author of "The Dead Secret," etc. Large 8vo, double columns, pp. 260; illustrated by John McLenan. Published by Harper & Brothers.

BAXTER—"Gildas Salvianus. The Reformed Pastor; showing the Nature of the Pastoral Work, with an open Confession of our too open Sins." By Rev. Richard Baxter. Prepared for a day of humiliation at Worcester, Dec. 4, 1665. 8vo, pp. 560. Published by Robert Carter & Brothers.

BIBLICAL—"The Book and its Story; a Narrative for the Young." By L. N. R., author of "The Missing Link." 12mo, pp. 463. Published by R. Carter & Brothers.

SCRIPTURE STORIES—"A Treasury of Scripture Stories, beautifully Illustrated with Colored Plates from Original Designs by the First American Artists." 12mo, tinted paper, elegant. Published by Sheldon & Co., New York, and Gould & Lincoln, Boston.

ABBOTT—"American History. Vol. II. Discovery of America." By Jacob Abbott. 12mo, pp. 288, illustrated with numerous maps and engravings. Published by Sheldon & Co., New York, and Gould & Lincoln, Boston.

TYNG—"Forty Years' Experience in Sunday-Schools." By Stephen H. Tyng, D.D., rector of St. George's church, New York. 18mo, pp. 251. Same publishers. Contains 25 chapters first published in *The Independent*.

HYATT SMITH—"Haran, the Hermit; or, The Wonderful Lamp." By Rev. J. Hyatt Smith. 18mo, pp. 116. Published by Breed, Brother & Co., Buffalo, and Phinney, Blakeman & Mason, New York.

SCOTLAND—"Stories of Scotland and its Adjunct Islands." By Mrs. Thomas Geldart, author of "Truth is Everything," etc., etc. 18mo, pp. 180. Published by Sheldon & Co. and Gould & Lincoln.

EAST'S DEVOTIONS—"My Savior; or, Devotional Meditations on the Names and Titles of the Lord Jesus Christ." By Rev. John East, A.M., Rector of Croscombe, Somerset, England. 16mo, pp. 252. Published by D. B. Brooks & Co., Salem, and Robert Carter & Bros., New York.

MUSIC—Firth, Pond & Co., 547 Broadway, publish the following:

1. "Le Passage du Regiment; Episode pour Piano, par A. Choisel."
2. "Slumber Polka," by Ernst Beyer.
3. "Sweet Love, Good-night to Thee." Words by J. Duff; Music by J. L. Hatton.
4. "The Progress." Ten easy pieces for pupils, by J. Manns.
5. "L'Hirondelle, Nouveau Galop Brilliant, par Charles Mayer."
6. "Charivari. New and Fashionable Dances for the Piano-Forte." By P. B. Helmsmueller.
7. "Careless Elegance Polka." By Albert H. Wood.
8. "The Sharon Lancers." By Christian Berge.

RAWLINSON—"The History of Herodotus;" a new English Version, with copious Notes and Appendices, embodying the latest discoveries in hieroglyphics." By George Rawlinson, M.A., of Exeter College, Oxford, assisted by Col. Sir Henry Rawlinson and Sir J. G. Wilkinson. In four volumes. Vol. IV., 8vo, pp. 465, with maps and illustrations. Published by D. Appleton & Co.

ARTHUR—"Italy in Transition; Public Scenes and Private Opinions in the Spring of 1860, illustrated by official documents from the Papal Archives." By Rev. William Arthur, A.M., author of "Mission to the Mysore," "Tongue of Fire," etc. 12mo, pp. 429. Published by Harper & Bros.

MRS. ELLIS—"Chapters on Wives." By Mrs. Ellis author of "Mothers of Great Men." 12mo, pp. 358 Published by Harper & Bros., Franklin square.

LITERATURE, SCIENCE, AND ART.

LITTELL'S LIVING AGE, issued weekly in Boston, is still in a flourishing condition, and maintains, among a great crowd of literary competitors, its old standard of excellence as an eclectic magazine of foreign literature, judiciously selecting and cheaply reproducing the best current articles which appear in the first-class magazines and reviews in England.

C. H. BRAINERD of Boston has published a lithographic print from T. M. Johnston's drawing of Abraham Lincoln. He will also publish similar likenesses of Charles Sumner, John G. Whittier, and Wendell Phillips.

MR. WM. H. ASPINWALL, of New York, has had printed an illustrative descriptive catalogue of his gallery of paintings. The collection contains the "Immaculate Conception," by Murillo, and many old masters.

SIR JAMES CLARK, Physician to the Queen, writes a letter to Dr. Jackson of Boston, dated May 16, 1860, says: "As a physician advances in age, he generally, I think, places less confidence in the ordinary medical treatment than he did, not only during his early, but even in his middle period of life."

MR. JOSEPH VEAZIE of Providence, R. I., has pledged himself to give one hundred dollars toward erecting a monument to the memory of Samuel Adams on Boston Common.

HON. WILLIAM MARVIN, Judge of the District Court of the United States, for the Southern District of Florida, goes out in the Adriatic, as the delegate from the Chamber of Commerce of this state to the "National Association for the Promotion of Social Science," to meet at Glasgow on the 24th proximo.

THE Williams College Expedition to Greenland and Labrador has been heard from off the latter coast. The party were all well and left the ship of their number gathering natural curiosities on the coast of Labrador, while the remainder had started for Greenland.

THE story has been started in England that Miss Prescott, author of "Sir Rohan's Ghost," wrote "The Ebony Idol." This is a slander on a gifted woman, for the purpose of selling a work destitute of genius, in which "the scenes are as absurd as the events are improbable."—*Boston Transcript.*

General News.

DOMESTIC.

IS A CHINAMAN A MAN?—The Chinese in California—a body of men 46,000 strong—are suffering a great wrong from the state. Not one man of all this number is allowed to give evidence in a court of justice, but is kept virtually outlawed, and subject to all manner of unlimited abuse, robbery, or personal cruelty, with no possibility of redress, except some European happens to be an eye-witness. But if some renegade Celt or Saxon wishes to plunder a Chinaman will he not, knowing the law and the poor man's defenselessness, choose a time when none but Chinese eyes are looking on? A hundred Chinese may have witnessed a deed of violence, but their united test

THE INDEPENDENT.

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The Independent.

NEW YORK, SEPTEMBER 6, 1860.

CHURCH ERECTION.

AMONG the many benevolent enterprises which challenge the attention and the assistance of Christians at the present time, it seems to us that no one has a more rightful claim on their affectionate regard and their effective co-operation than that which seeks to aid feeble churches to build for themselves houses of worship. We have in mind particularly, of course, in this remark, the system which is in operation among Congregationalists for this purpose; but the same general principle applies to the plans which are being prosecuted by other denominations for the same end—though with the details of those several plans we are not so familiar.

In the first place, the work thus sought to be accomplished is a most *necessary* one. There is nothing else so difficult for a feeble church to do within the range of its appropriate operations, as to erect for itself a house of worship. In any of our recent Western villages, for example, where a few communicants from New England, and others from the Middle or Southern states, have drifted together and are seeking to make for themselves a permanent home, they can organize a church upon the simple New Testament basis; can adopt a Confession of Faith and a Covenant, with such obvious and plain rules as may be necessary for them; and can then go forward and institute prayer-meetings, organize a Sunday-school, establish regular Sabbath worship, and initiate if they will a system of personal Christian visitation, to gather a congregation, and distribute more widely the influence of the Gospel. They can even, with the aid of the Home Missionary Society, secure a settled Pastor and Teacher, and provide for his suitable and sufficient support; paying him in the produce of their farms or their work-shops, when they cannot raise money, and by all the acts of neighborly kindness which are so familiar to emigrant New Englanders, carrying him and his household through the crises of sickness or of unusual need which occur so often in Home Missionary families.—These various operations will invoke of course a resolute purpose and systematic effort, and sometimes no doubt self-denial on their part. They cannot any of them be accomplished without these. But still they all are possible to the church, although it is so new, and in numbers so small. They lie within the evident range of its powers and opportunities.

But there is one thing which that recent church, struggling against so many embarrassments and at such obvious disadvantage, *cannot* do, and cannot be expected or asked to do, without help from their children, and for the shifting populations around them who in great measure are careless about religion, a comfortable church-edifice. It is not will that is wanted. They have not the ability. One man may give land, and another lumber, and another labor; but they must have money also, to make all these available; money for nails, and glass, and paint, for the furnishing of the church, and for all those things indispensable to its construction which must be purchased and paid for in the markets. And the *money* is what the people have not. They are paying from ten to twenty per cent. for it, for their private use; must mortgage their property to raise it on such terms; and cannot get much of it on any condition:—And so the house of worship will wait, it *must* wait, till wheat and corn can be changed into clap-boards, and glass be made by boiling potatoes, or until aid shall come to them from abroad.

Then, again, the work, while so necessary to be done, so impossible to be done without foreign aid, is yet the most *economical* work, it invokes the least waste or hazard of loss, of any that was ever presented to the churches. We say this advisedly; and stand by our words. The materials, and the labor, can be furnished in great measure on the ground, as we have already said. The land necessary can almost always be secured, either as a donation, or else by purchase at a very low valuation. The amount of money requisite then, to procure the few things which cannot be got except for money, is always small; often so small as to raise a doubt in the minds of some who have not carefully considered the matter, and who are accustomed to more lavish expenditures, whether *any* aid really is needed. It seems the merest bagatelle. "Two Hundred and fifty dollars, to help build a church! Why it hardly would pay for matting to cover the aisles, and put a gilded weathercock on the spire! If they have got so near as that to the end of their work, let them get the rest by saving their sixpences, or fat an extra pig a-piece for so small a balance." But the trouble is that the last sixpence has been saved; and the fatted pig is hardly worth transportation to eastern markets; and the people have drained themselves of all that they could spare to carry the work as far as they have done. They do not want any matting on the floors, nor even in many cases any spire to their church; and if an old rooster should fly every morning to the top of the ridge-pole, to clap his wings and salute the morning, it would be no more surprising to them than to see a gilded weathercock planted there. They do not expect such superfluities. But they want the Two or Three hundred dollars to pay for what they cannot produce, and to make all their other resources available. And insignificant as it may seem to others, *it will finish their Building!* Can an equal sum be expended by the churches in any other way to accomplish so much?

Then, under the rules of the Congregational Union, copied in this respect from the earlier rule of the Albany Convention, the money thus given must pay the last bills; must secure, in other words, the completion of the church without a dime of debt upon it. And so it at once stimulates the people to whom it is sent, and who cannot have it but on this condition, to raise the utmost amount that they can; it puts a salutary and continual check on their plans of expenditure; and it saves them from all the future entanglements and embarrassment of debt.—So again the plan vindicates itself as the most economical that could be devised. It saves at both ends; and secures the erection of a hundred churches a year, all over the West, at a cost to the contributing public at the East of not more than is paid in many of our villages for a single church; at less than a quarter of the cost of many of the churches in our cities. There is not another benevolent Society within our knowledge in which the leverage is so skillfully adjusted that the application of so small a weight at the lifting end will raise so large a burden at the other.

Remember then how *permanent*, and how *grandly influential*, is this work when accomplished; and we think that every one must agree that the words of large encomium with which we started were in no degree or sense extravagant. A congregation meeting for worship wherever it can, sometimes in a private house, sometimes in a school-house, sometimes in a grove perhaps, sometimes in a Town-hall if the village possesses such,—such a congregation is necessarily precarious, fluctuating, ineffective. Consistency, permanence, organization, power, can only be given to it by settling it permanently in a house of its own; providing it with an edifice, in which it may be knit together and compacted, within which its plans may be matured and carried out, and wherein its special life-force can be nurtured. To build such an edifice is therefore an instinctive aspiration and effort with every church. It has been from the beginning. As soon as the earliest Christian confessors got out from the dens and caves and catacombs to which the rage of persecution had driven them, they began to erect their houses of worship; and so dear to them, and so important, so evidently indispensable to their welfare and success, were these outward structures, that it is not wonderful that in the end the very name "Church" should have come to be applied with almost equal facility to the Building and to the Assembly. The process by which the shell of the shell-fish is formed to protect him is not more natural, is not more vitally connected with his well-being, than is the process of securing a House, for its peculiar use and habitation, on the part of each associated company of believers and their families. The strength and interior vigor of the church are thus increased, not in an arithmetical but in a geometrical ratio. Its means of reaching the population around it are vastly enlarged. The power of its Pastor is doubled at once, in efficiency and in range.

Such a structure, too, *abides*; in its influence, for ever; in its very material form, for years. A colporter, with his tracts, goes through such a fugitive and unorganized community as the West shows by thousands, and in the vast majority of cases one might as well seek to find the marks of last week's winds left on the changeful surface of the lake, as to find the traces of his visitation a fortnight afterwards. But the Two Hundred dollars that build the church-edifice are there to-day, next week, next year, ten years hence; are there when the church has grown to greatness, and the first humble edifice is now used for a Lecture-Room; they are there, in their visible and recognized influences, when the cluster of cabins has grown into a city, and the children's children of those who first put their shoulders to the work bear office in the church which their grandfathers organized.

In our sober judgment no one can do a nobler or more needful Christian work than to give amply, constantly, of his means, to further this enterprise. We rejoice to see that the Trustees of the Congregational Union have resolved if possible to build a Hundred Church-edifices, on just this basis, the present year. We hope that their Treasury will be so readily and abundantly replenished that they will aim yet higher next year. And we are persuaded that no church, and no individual Christian, who has meditated upon this beneficent plan till he comprehends it all, will ever thereafter hold it second to any in his affections or his gifts.

WIDE AWAKE.

THERE are just eight weeks to the day that shall decide for another four years the course of our which disgraces American civilization in the eyes of the world. On the sixth day of November, the people of the United States will determine by their votes, whether a government ordained for freedom shall patronize the most irresponsible and barbarous form of oppression, and shall curse its own soil with the wrongs and cruelties of slavery.

Questions of financial retrenchment, of honesty in places of public trust, of policy in the purely mercantile departments of political economy, of internal improvements, of foreign diplomacy, these all are nothing, in comparison with that great issue of right and wrong which the arrogant demands of the slave power have brought upon us.

A mere change of administration might affect such questions as these, but nothing short of a radical change in principle as represented through the Federal Government, can redeem the country from the guilt, and shame, and peril which past Administrations have brought upon it by pandering to slavery. There is a guilt to be atoned for, there is a dishonor to be retrieved, there is a peril to be averted, by the open, decided renunciation of all sympathy with slavery on the part of the Federal Government, and by the use of every check which it can legitimately employ to restrain and annihilate this gigantic system of wrong.

In this work each individual voter has a duty which he cannot omit, and a responsibility which he cannot evade. Upon his single vote may hang four years of wise and righteous administration, or of foul injustice and iniquity. Upon his single vote and the influence that he can use in his own district, neighborhood, county, state, may hang a future bright with hope or black with accumulating guilt and disaster. No man can be permitted to stand aloof from this great issue. The interests of freedom and humanity forbid it. God will not suffer it unrequited. To labor to extricate this nation from its subserviency to the slave power, to redeem the Government from all responsible connection with slavery, and to utter the protest of the nation against that organic iniquity which entrenches itself behind local law, is the imperative duty of every Christian, during the eight weeks of this Presidential canvass. This is as much his duty as to pray and to labor for the conversion of souls. Indeed, what is needed now more than anything else for the redemption of the country is the same zealous, self-denying, unyielding effort that Christians are accustomed to put forth for a revival of religion. What thank-offering could we bring to God for his mercies to us as a people so acceptable as the purifying of the nation from oppression? What altar is there so important to be guarded with a holy jealousy, as the ballot-box which shall decide this great issue between freedom and slavery? We speak emphatically to Christians. While politicians and capitalists and men of the world are planning and working in their way, and with their mixed motives, for the same result of the election which you desire, do *you* with a single-hearted devotion to God and humanity and to that Eternal Justice which has been outraged in the executive Cabinet, in the Senate, and in the Supreme Court at Washington, work personally, work faithfully, work constantly, till every man whom you can influence is pledged to vote against the national recognition of slavery. If you have been sluggish hitherto, it is high time to awake out of sleep. Begin your work to-day, and do not think of rest till the decisive day is over.

SABBATH-SCHOOL CONVENTION.—The managers of the Massachusetts Sabbath-school Society have called a Convention to meet in the city of Springfield on Sept. 13th and 14th next, for "an interchange of views, and a general conference and consultation of the Orthodox Congregational churches in the Commonwealth, in regard to Sabbath-schools and Sabbath-school interests."

DR. HALLOCK ON MUTILATIONS.

IT gives us special satisfaction to publish the following card from the senior Secretary of the Nassau-street Tract Society; for while it is far from meeting the real question at issue between the protesting members of the Society and its Executive Committee, it shows that the Committee are still sensitive to public opinion and feel that there is a tribunal higher than their own chamber. By degrees we may yet be able to get the information which we have called for in vain for two or three years past. Dr. Hallock has been so long familiar with the publishing department of the Society, and is a gentleman of such undoubted sincerity, that where his memory is not at fault or his mind is not confused as to the real point of inquiry, his testimony is fully reliable and will be of much value. But, as we shall show prosently, the card which we publish herewith, so completely misses the points in controversy about which we have sought information, that it leaves the question of the responsibility of the Executive Committee for the suppression of anti-slavery sentiments in their publications pretty much as it stood before:

A CARD—THE LATE MRS. BETHUNE.

To the Editor of The World:

Friends have enjoined on me the duty publicly to correct a palpable and injurious misstatement in an editorial of *The Independent* for August 16th. It occurs in a notice of the death of Mrs. Bethune, in these words:

"She carried out with wisdom and fidelity the line of benevolent action in which she had been trained by the life and teachings of her mother, the excellent and admired Mrs. Isabella Graham. One of her most useful works was the preparation of an abridgment of Mrs. Graham's Memoir and Correspondence for general circulation. True to the spirit of her mother and her husband, she retained in this their testimony against the iniquity of slavery *in all the editions for which she was personally responsible. The shameful suppression of those sentiments in the Memoir, as published by the American Tract Society, is chargeable upon the Publishing Committee of that Society alone.*"

The simple facts are these: Soon after the death of Mrs. Graham, in 1814, Mr. and Mrs. Bethune prepared and published her Memoir; many years afterwards Mrs. Bethune published an additional volume of her Correspondence; and a third volume, containing some memorials of Mrs. Graham, was issued in Scotland. In 1843 Mrs. Bethune, then at the age of 75, and retaining the vigor of her mental powers, prepared from these three works a permanent edition of the Memoir, as she wished to hand it down to posterity. That new edition, as prepared by her, was then stereotyped by the American Tract Society, under her own eye, she carefully reading all the proofs and making every word to stand precisely as she would have it. The stereotype edition is the only edition of the revised Memoir ever issued, and from these stereotype plates, *which have never been changed*, the Society had printed at the time of her death 38,000 copies. This shows that the above statement of suppression by the Publishing Committee, in some separate or abridged edition, is unqualifiedly and absolutely false. (1.)

The sentiments, both of Mrs. Graham and of the authors of the memoir, *are distinctly given* in this last edition. At page 42 the authors say, "It was proposed to Mrs. Graham, and urged with much argument, to sell the two Indian girls, her late husband's property," (she being then in the island of Antigua,) "but no considerations of interest or necessity could prevail upon her thus to dispose of immortal beings, the work of her heavenly Father's hand. One of these girls accompanied her to Scotland, where she was married; and the other died in Antigua, leaving an affectionate testimony to the kindness of her dear master and mistress." On page 46 Mrs. Graham writes in reference to one of these Indian girls, "I am at a loss what to do with her; my heart tells me I have no right to entail slavery upon her and her offspring; I know I shall be blamed, but I am about to be called to account by a higher power than any in this world for my conduct, and I dare not allow her to be sold." These passages have been published in all the 38,000 copies of this edition. With what injustice, then, is this cry of "shameful suppression" raised against this excellent memoir. (2.)

The above is but one of scores of denunciations in which writers have deceived themselves and the community in the attempt *to induce the public to believe* that in the Society's publications there is *a universal suppression, or silence*, as to evils connected with slavery. Yet the Society publishes the whole Bible with added practical notes and instructions; it readily adopts all the language of inspiration precisely as revealed, and "eschews" writers in their standard works as to sins, vices, or evils, in all the range of religion and morals. It is only in points where true Christians are distinctly at strife that it has been and must be silent. (3.)

It ought to be known that, notwithstanding the threadbare outcry of "*mutilation*," no institution or publisher more scrupulously recognizes the just rights of authors, and the proprieties of "reputable use" in the literary world, than this Society now does. The Committee have publicly expressed their regret, that in first issuing D'Aubigné's history to meet an urgent demand, they did not delay duly to consult the author, though in a foreign land; and that in the Society's earlier issues abridgments were not more distinctly announced. The Society's present edition of D'Aubigné was prepared by the author himself. Its edition of "Mary Lyon" was prepared by the principal original authors as their standard edition. The author of "Mary Lundie," in a recent note, which has been published, admits that she authorized the Committee to abridge that work. "Gurney on Love to God" stands precisely as the author sanctioned it before he died. (4.) It now appears that the striking passage in the "Negro Servant," for the omission of which three Societies, including that in London, have been virtually censured, was added by the author *after* the censured tracts were issued. Some of the writers who are responsible, in part at least, for these outcries, have themselves prepared psalm and hymn books and other works for general use. Would it be a worthy Christian act to hold up to odium every change they have made, made doubtless with the best intent, perhaps generally with wisdom? Prof. Park has shown in an able article in *The Bibliotheca Sacra*, that an examination of each of the several psalm and hymn books now adopted and in use by our principal Christian denominations, reveals from 907 to 1,414 changes in each book; showing revisions, abridgments, and changes in those cherished manuals of worship quite surpassing what has been complained of in the issues of this Society. These facts are not mentioned either to censure or excuse these changes in any case; but they show how easily one may censure his brethren for what he excuses, or even regards as a merit, in himself. (5.)

Is it asked, why not correct all misstatements whenever they appear? The answer is, because they seem to be part of a system of persistent strife in which the Society could not engage if it would, and would not if it could. All Divine injunctions seem to teach the duty of patiently suffering for righteousness' sake, trusting in God to overrule all for his glory and the highest good.

WILLIAM A. HALLOCK, Sec.

New York, Aug. 25, 1860.

(1.) Dr. Hallock omits to state that in 1842, one year previous to the date he gives, an abridged edition of the Memoir of Mrs. Graham, prepared by Mrs. Bethune, was published by M. W. Dodd of this city. This new "Life" was written with a view to a permanent circulation, and with special reference to "the young and rising generation." The copyright of this edition stands in the name of Mrs. B., and the title-page reads, "Life of Mrs. Isabella Graham, by her daughter, Mrs. Joanna Bethune." On p. 66 of this edition we read, "*O slavery! thou bitter draught!* The oppressor's chain becomes, at length, the murderous steel, sharply and secretly whetted by the oppressed! Then there is confusion and every evil work!"

This phrase setting forth the bitterness of slavery to the slave, and its perils to the master, does *not* appear in the edition of the Memoir published by the American Tract Society in 1843. The question then recurs to every honest mind, did Mrs. Bethune in the short space of one year change her mind as to that view of slavery which had stood in all previous editions of the Memoir, and which she had with her own hand retained in the last revision of 1842? She could not have omitted these few lines for the sake of abridgment, since she had deliberately inserted them in her *abridged* edition. Did she then of her own accord withdraw this passage from the Memoir on surrendering the book to the Tract Society? Was there no hint or suggestion on this point from the Executive Committee who aided in that revision?

We have some light upon this question from an official source. A Catalogue of the publications of the Nassau-street Tract Society bearing date 1853, gives a brief description of each volume upon its list. This Catalogue is official, and the account which it gives of the several volumes, if not prepared by Dr. Hallock, must have been seen by him before it was issued. This official Catalogue tells us that the Society's memoir of Mrs. Isabella Graham was "prepared *under the sanction* of the surviving compiler." Prepared by whom? Dr. H. now informs us that Mrs. Bethune herself prepared this new edition. Why did he not say this in the official description of the book published in 1858? Did Mrs. B. *prepare* her own book *under her own sanction?* Is that good English or good sense? We suspect that Dr. Hallock's memory is now over-positive, and that the cautious statement in the printed Catalogue is more correct.

She prepared the edition of 1842; but who altered *that* edition in a few words and phrases so that the book could be published by the Tract Society? Who did this "under her sanction" in 1843?

The point we have raised in this matter has reference solely to the policy of the Publishing Committee of the Nassau-street Society on the subject of slavery. It cannot be denied that the sentence "O slavery! thou bitter draught," was in the abridgment prepared by Mrs. Bethune, and published as her copyright in 1842, or that this sentence was omitted from the same abridgment as published by the Tract Society in 1843. Was that omission made to conform to the policy of the Publishing Committee? Will Dr. Hallock be so good as to answer this question in his next card? Why did he not allude to this omitted phrase, and tell us frankly why it was left out?

(2.) Every reader of *The Independent* knows all about this story of "the two Indian girls." We never said that *that* had been suppressed. But the propriety of a Christian woman's selling outright two *Indian* girls, is quite a different question from that of African *slavery*, its guilt and its perils. Why does not Dr. Hallock allude to what really *was* suppressed? Was the draught too bitter?

(3.) What a statement is this to put forth in defense of a Christian society—that "it readily *adopts* all the language of inspiration precisely as revealed!"—that it does not yet mutilate or attempt to amend the Word of God! Are true Christians anywhere "at strife" upon the question whether it is right to make human beings articles of merchandise, and to hold them as chattels? Are true Christians anywhere at strife as to the wickedness of the African slave-trade now so fearfully revived? Yet upon *these* points the Publishing Committee in Nassau street are stubbornly silent, though in 1857 the Society unanimously resolved that they ought to publish against such iniquity.

(4.) Why did not Dr. Hallock add that the author of Mary Lundie refused again and again to erase her daughter's sentiments on slavery, and at last yielded her consent only under a moral coercion which she felt to be almost a persecution? Why had he not the frankness to say that the Publishing Committee canceled passages of the memoir relating to slavery, and made the omission of these a condition of publishing the work? Why does he not produce some evidence from the pen of Joseph John Gurney that he sanctioned the omission from his book of that brief reference to the horrors of the African slave-trade? Will Dr. Hallock say that Gurney himself *proposed* to substitute the tortures of the Inquisition for those of the slave-trade? Why is he silent as to Harris's Mammon and Mather's Essays TO DO GOOD? His card meets none of these points; we are sorry to say that it seems to avoid them

(5.) The attempt to compare the alteration of hymns for lyrical or metrical effect, with a settled policy to suppress allusions to a topic like that of slavery, shows how far the Secretary is from comprehending the grave charge of moral delinquency which stands against the Publishing Committee.

Finally. The closing paragraph of this card again confounds the *Society* with its *officers*. We would have Dr. Hallock understand that members of the Tract Society whose rights are equal to his own, are the parties who complain of the policy of its Publishing Committee upon slavery. They will remember this card at the next anniversary, and especially its concession that the constitution of the Society does not commit it to "a universal silence as to evils connected with slavery." We trust that the "friends" of the worthy and venerable Secretary—among whom we claim to be numbered—will enjoin upon him the duty of making a frank and explicit statement as to the real points at issue; and no interests of righteousness and no official duty of martyrdom in the way of "patient suffering," can possibly require him to be silent where such grave questions of truth and morality are involved.

THE POPE VERSUS SCHOOLS AND THE PRESS.

AN allocution of Pius IXth, first delivered in secret consistory, July 13th, and but lately published—declares the irreconcilable hostility between the Romish Church and the two most prominent features of modern civilization, public schools and a free press. The Pope laments a wicked scheme "thoroughly to destroy the Church and her sacred teaching, and to extinguish and utterly uproot every sense of Christian faith." He then proceeds to specify the chief agencies of this malicious scheme:

"Every one knows how sad and unhappy the condition of our most holy religion in Italy is at the present time, by the wicked conspiracy and contrivance of these men who, walking according to their own desires in impiety, and straying from God's path, strive to combat and overthrow both religion herself and all things sacred. Therefore, with incredible grief of soul, we are forced to deplore the new and very grievous wounds which have been and are daily inflicted by unjust usurpers of legitimate power in Italy, upon our Apostolic authority, upon the Catholic Church and her sacred ministers, property, and rights. For in various parts of Italy unjustly subjected to Sardinian sway, public schools have been founded, in which, to the greatest injury of souls, every erroneous, false, and depraved doctrine, altogether opposed to the Catholic Church, is publicly and openly taught, and the Church herself is attacked. All know that innumerable pamphlets, newspapers, and writings of all kinds have been issued from the laboratory of Satan for the ruin and perdition of souls, and published with most shameful and abominable pictures; by which means those implacable enemies of religion, and most skilled artificers of guilt and fraud, endeavor to despise and ridicule the sacred mysteries of religion, the precepts and venerable institutes of the Church, her laws and her censures; to corrupt men's minds, and to turn them from the Catholic religion; to encourage and foster a dissolute and licentious life, and every monstrous impiety; to attack the Sacred Ministry and the Vicar of Christ on earth with insults, calumnies, and reproaches; to subvert the command of all legitimate power, and to procure the destruction both of the Church and of civil society."

We have it then upon the highest authority—that of the head of the Romish Church itself—that public schools in which the doctrines of the Bible are taught without respect for Romish traditions and interpretations, and pamphlets and newspapers in which the civil and social rights of men are advocated—in one word, unsectarian schools and a free press—threaten the utter destruction of that Church, both in its authority and in its faith. What is this but a confession that the continued existence of the Papacy is incompatible with the progress of intelligence and freedom in the masses of society? What an argument is this for Garibaldi in his avowed determination to revolutionize and liberate the States of the Church! The charge that he is assailing the Church of Italy, is met by the confession of the head of that Church that its existence cannot be maintained if free schools and newspapers are allowed. Thus Garibaldi is proclaimed as the champion of light, freedom, civilization, against a tyranny that denies to its subjects the common blessings of thought and speech. Thus the allocution designed as a curse becomes a benediction upon his work as a most holy service to God and humanity.

THE TEXAS BROILS.

THE confused accounts from Texas show that there is a good deal of ferment about the rumored plot for a general insurrection of the slaves; but the most careful scanning of the facts and testimony fails to reveal any such plot as has been alleged. The town of Henderson was burned, but no slaves seem to have been concerned in the affair. Three men who were suspected of having set fire to the town were seized, and shot or hung without examination. In other cases of incendiarism, reported doubtless with much exaggeration, there is no evidence of anything more than private revenge, or a malicious love of plunder and destruction, or an attempt on the part of some of the white inhabitants to retaliate for injuries done to themselves or their friends. In some cases negroes have been the tools of these men; in some cases slaves may have taken advantage of the general consternation to attempt their own freedom or to redress their wrongs; but the stories of negroes being found with hundreds of bottles of strychnine and knives and pistols in proportion, are idle or willful exaggerations.

As to the confessions of slaves touching the plots of insurrection, these are made under duress, and everybody knows that a slave can be brought to confess almost anything either by cruelty or by favor. When men suspected without evidence are shot or hung without trial, it is impossible to get at the truth of the alleged conspiracy. Such outrages, of which doubtless the innocent are victims as often as the guilty, must provoke a bloody retaliation; and those who have raised this cry of conspiracy, and have encouraged these mob murderers, need not be surprised if they shall provoke both a slave insurrection and a civil war. We repeat the admonition that this ferment in Texas gives as to the necessary insecurity of a community in which slavery exists. Cruelty and terror must reign under such a system; and the lesson of the hour from these scenes of violence and alarm is that the people of the United States should rise with one voice and declare that this code of Barbarism shall not be suffered to stand upon their soil.

EPISCOPAL CHARITY AND PRESBYTERIAN NARROWNESS.

PROFESSOR GIBSON of Belfast, in preparing his narrative of the Year of Grace in Ireland, took pains to gather testimony touching the religious awakening and its fruits from leading persons in all denominations of Christians. The Lord Bishop of Down and Connor, who had entered warmly into the movement, addressed to Prof. G. the following truly apostolic epistle:

"THE PALACE, HOLYWOOD, BELFAST, Feb. 13, 1860.

"MY DEAR SIR: It affords me very great pleasure to comply with your request to furnish you with the result of some of the queries which I issued to my clergy, in reference to the religious awakening which, in the good providence of God, has visited this province, making many a barren spot fruitful, and many a sorrowing heart glad.

"I inclose you a copy of a few of the answers which I have received to two of my queries, showing the nature of this wonderful religious and moral reformation, and the truly spiritual character of this great work, as testified by faithful, zealous, and earnest clergymen in my diocese; and I feel satisfied that the evidence of the clergy of your own Church, which your high official position will enable you to procure, will fully corroborate the same. To their zealous labors, also, in this our day of 'great things,' I would, in passing, pay the just tribute of sincere respect.

"I must conclude without mentioning the result of my late confirmations in Belfast, as it marks the deep impression and devotional feeling which the Spirit of the Living God, moving over this portion of our land, has kindled. The number confirmed annually by me in the parish of Belfast have averaged about two hundred and fifty, but last year it reached seven hundred and five; and never, since I have administered the rite of my Church, have I witnessed such solemnity of manner and deep feeling as was exhibited by all whom I then confirmed.

"And now, my dear sir, may the word spoken by us all be blessed by God's Holy Spirit to those among whom we minister, that in the true revival of a sanctified life, they may become 'living epistles' of Christ, 'known and read of all men.' Believe me, with sincere respect, Yours truly and faithfully,

"ROBERT DOWN AND CONNOR AND DROMORE."

We regard this letter as a model of Christian courtesy, sincerity, and charity. It is addressed to "Rev. Professor Gibson, Moderator of the General Assembly of the Presbyterian Church in Ireland." The clergy of that Church are spoken of in terms of sincere respect. The Bishop does not even by remotest suggestion intimate a distinction in his thoughts between the clergy of the Presbyterian Church and those of his own diocese. He speaks not of "*the* Church," but of "*my* Church." He shows that in his mind, Christ and the preached Word, and the work of the Holy Spirit in a sanctified life, take precedence of all forms and rites and names. We thank God for such a Bishop—a man after Whateley's own heart.

It is with much regret, therefore, that we have read the following report of a sermon lately preached by Prof. Gibson before the General Assembly of the Presbyterian Church in Ireland. The Moderator said:

"The present Revival was a conversion of sinners, and, if they wanted a proof of the truth of the doctrines and polity of the Presbyterian 'Church,' they had it in this Revival. Upon whom had God showered down his blessings? Upon the *Presbyterian* 'Church.' It was *her* pastures he had watered and made green and flourishing. Some wished to represent that this Revival was breaking down distinctions of creed, inasmuch, they said, as that God was pouring out his Spirit on all churches alike. Such was wholly incorrect. God had blessed *the Presbyterian* 'Church,' thus giving a proof that in *her* Jehovah took delight. The Presbyterian 'Church' did not substitute for the supremacy of Christ Succession and Confirmation, and other forms and rituals of man's inventing, but took his own Holy Word as their standard, and God has given them and the world, in the Revival, *a proof of the truth of Presbyterianism.*"

We feel sure that there must be some mistake in this report—though it has been widely printed in Ireland. We know Professor Gibson to be a gentleman of high-toned courtesy, of a catholic spirit, and of a genuine love for the people of God of every name. We can hardly think it possible that he spoke after the above fashion. But if he did utter such narrow and unworthy sentiments, we must ascribe them not to the man but to his ecclesiastical position. The Presbyterian Church in Ireland has been noted for its arrogance toward other denominations, and its controversial spirit. The same extravagant and Pharisaic claims were set up by the deputation who came to this country to solicit funds from all denominations to build up in Ireland a sect antagonistic to all others. Such an attempt to monopolize the grace of God and the gifts of his Spirit is most contrary to the spirit of Christianity. It is sheer Pharisaism, as offensive in a Presbyterian revival as in High-church sacraments.

TO PARENTS AND GUARDIANS.—The Committee of the Young Men's Christian Association of Philadelphia, to bring young men who are strangers under moral and religious influences, earnestly invite parents, guardians, or others, who have sent, or are about sending, wards or friends to reside in Philadelphia, to make the same known to the undersigned, when prudent measures will be taken by Christian young men to make the acquaintance of the young strangers, introduce them to the reading-rooms and other privileges of the Association, and bring to bear upon them such influences as may result in their everlasting good.

JOHN WANAMAKER, Cor. Sec'y.

Rooms of the Association, 1,009 and 1,011 Chestnut street, Philadelphia.

"POST-OFFICE TYRANNY."

AN editorial article, under this caption, in the last number of *The Independent*, entirely misstates the condition of the carrier's delivery in this city—of course from misapprehension. Permit me to point out some of the mistakes, and make the proper corrections.

1. The article states that the carriers' fee of one cent for delivering a letter "is one cent more than is charged in London, where the letters are delivered free at the end of the route for the single penny stamp, with which they are mailed." So far as concerns city letters, this is a mistake. One cent, which is half the value of the British penny, is the whole charge, including postage and carrier's fee, for a letter deposited in the Post-Office and delivered in any part of the city.

2. The article states that the "Postmaster declared every street, avenue, lane, and alley of the city to be a post-route." The Postmaster did no such thing. The Post-Office Department, in pursuance of an act of Congress, declared the streets of the city below Fifty-fifth street to be "post-routes." The object was to give to the carriers, as the Government gives to mail contractors on post-routes over the country, the whole business of carrying letters. The remedy is the repeal of the act of Congress.

3. "Private companies," says the article, "never charged more than one cent for this service"—*i. e.*, collecting letters from boxes and taking them to the Post-Office to be transmitted by mail. Until recently the private express companies charged two cents for this service.

4. "Now, if you chance to deposit a letter in the lamp-post box after seven in the evening, it remains there exposed to any thief till after seven the next morning, so that the depositor loses one day's mail, and runs the risk of losing his letter," etc.

It is a pity that so respectable a paper as *The Independent* should be so greatly in error. The Postmaster of the city, more than a month ago, ordered a night collection commencing at 9 P. M. The letters are taken to the Post-Office before midnight, and are sent off by the morning mails. A twofold object is accomplished by this arrangement: 1st, letters may be written as high up as Fifty-fifth street in the evening, and sent off by mail in the morning before the writers are out of bed; and 2d, if depredations are attempted, the depredators would find nothing but empty boxes. Thus the very evil *The Independent* deprecates and charges upon the postal service, has been guarded against by the city Postmaster.

In order that the readers of *The Independent* may know the extent of the public accommodation afforded by the carrier system of the city, I annex an order of the Postmaster, which was published ten days ago in most of the daily papers:

POST-OFFICE, NEW YORK, August 20, 1860.

The wagons and messengers of the Carriers' Department leave this office for the upper stations at the hours following, stopping at the intermediate stations:

6.30	A.M.,	arriving at the upper stations			7.15	A.M.
7.30	"	"	"	"	8.05	"
10.00	"	"	"	"	10.45	"
11.00	"	"	"	"	12.00	M.
12.30	P.M.	"	"	"	1.15	P.M.
3.00	"	"	"	"	3.45	"
3.30	"	"	"	"	4.30	"

Wagons and messengers leave the upper stations for this office at the hours following, stopping at the intermediate stations:

7.35	A.M.,	arriving	at this	office	8.40	A.M.
9.30	"	"	"	"	10.45	"
11.60	"	"	"	"	12.00	M.
1.30	P.M.	"	"	"	2.30	P.M.
2.20	"	"	"	"	3.25	"
4.00	"	"	"	"		
7.60	"	"	"	"	8.00	P.M.

Letters deposited in the street boxes are taken to the nearest station. The mail letters are forwarded to this office. The city letters are exchanged between the stations for delivery without coming to the main office.

Collections are made from lamp-post boxes four times a day, commencing at the hours following—8 A.M., 10 A.M., 1½ P.M., and 9 P.M. On Sunday the 9 P.M. collection only is made.

There are four deliveries a day by carriers, commencing at the hours following—8½ A.M., 11¾ A.M., 1½ P.M., and 3½ P.M.

JOHN A. DIX, P. M.

In conclusion, let me say that the charge of one cent for collecting letters from the lamp-post boxes, and carrying them to the Post-Office, was a measure forced upon the Post-Office Department by necessity. This whole matter is explained in an article signed "A" in *The World* of the 27th inst., under the head of the "New Post-Office Regulations;" and the attention of the Editors of *The Independent* is respectfully called to it.

H.

The above communication comes from an official source, and is entitled to respect. But it quite misses the points of our article, and except in one particular makes no real correction. The article on "Post-Office Tyranny" had been in type three or four weeks, and appeared last week in the absence of the writer. Meantime the night-hour for collecting the mails had been changed from 7 to 9 P.M., and we are happy to make the correction, and to acknowledge the increased accommodation given by this change of hour. This disposes of our correspondent's No. 4.

As to his No. 1, it was not our object to compare the value of an American cent with an English penny; the point is that the English penny stamp put upon a letter at the place of mailing, pays for the carrying of that letter and also for its *delivery*. In England the whole business of mailing, transporting, and delivery is covered by *a single penny stamp*. Our new postal arrangement makes three separate charges. To send a letter to Boston, we pay *one cent* to have it taken from the lamp-post to the general Post-Office; *three cents* for carrying it to Boston; and our correspondent pays *another cent* for receiving it there by carrier. All this is bungling, vexatious, and annoying in the extreme. By all means let the mail-service be fully paid. If one three-cent stamp will not do this, let Congress order four or five cent stamps; but let *one* stamp cover the whole expense of receiving, carrying, and delivering.

If one cent now covers both the receiving and delivery of city letters, why need one cent extra be charged for carrying a letter from the lamp-post to the Post-Office?

Our correspondent's Nos. 2 and 3 only confirm what we have said. All the densely settled parts of the city are made post-routes, for the exclusive benefit of carriers, and private companies are excluded from just those portions of the city which would be remunerative.

We have no complaint to make of our present worthy and honorable Postmaster. But we do complain of the present system of collection and delivery as both unsatisfactory and onerous to the public.

MR. DALLAS'S QUARREL WITH LORD BROUGHAM.

TWO or three things ought to be known about this manifestation of Southern sensitiveness. Brougham is very apt to let off little jets of playful feeling. At this Statistic Congress, after he had responded to the opening address of the Prince, he turned to Lord John Russell, and said aloud, "John, can't you say a word or two?" Second, Mr. Dallas was near by, when Lord B. reminded him of the presence of this learned man of color. Third, Lord B. made a personal request to an American member of the Congress that Judge Longstreet should come back. And the Judge's reply was that he could not till the Congress apologized to him for the applause which had attended Lord B.'s sally. While the actual fact was, that, as at a College Commencement, everybody was applauded who said anything. Last, after Judge Longstreet had declared himself satisf

Notices.

The Annual Meeting of the Evangelical Association of the Ministers and Members of the Congregational and Presbyterian churches in the United States will meet in Philadelphia, Sept. 12, 1860. Rev. Amos G. Beman, preacher; Rev. J. A. Prime, alternate. H. M. WILSON, Clerk.
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The Annual Meeting of Middlesex Consociation, Ct., will be held in Center Brook, on Tuesday, Sept. 25th, at 11 A.M. The meeting is, by agreement, one week earlier than usual, so as not to conflict with the meeting of the A. B. C. F. M. Rev. Aaron C. Beach of Millington is the appointed preacher, and Rev. E. B. Hillard, substitute. JAMES A. GALLUP, Register.
Essex, Sept. 4, 1860. 614

Married.

COFFEY—TOURTOBOTTE—At Albany, August 30th, by Rev. L. R. Rawson, G. H. Coffey of Albany to Miss Nellie H. Tourtobotte of Springfield, Mass.

JOHNSON—CHANDLER—At Bloomfield, Sonora co., Cal., May 14th, Miss Jane O. Chandler of Winthrop, Me., and Mr. Sanborn Johnson of Frankfort, Me.

STEARNS—EAMES—At the Congregational church in Zumbrota, Min., Aug. 29th, by Rev. Henry Willard, Isaac C. Stearns of Zumbrota to Amanda P. Eames of Minnesota.

Died.

SMITH—At Brooklyn, Ct., Aug. 17th, Mrs. Mary T., wife of B. A. Smith of this city, aged 35 years.

PELOUBET—At Cairo, N. Y., on the 23d inst., Phebe Ward, wife of Rev. A. O. Peloubet.

JENKINS—At Monson, Mass., August 16, 1860, Mr. Joseph W. Jenkins, aged 84. After the death of Deacon Bumstead, about a year ago, Mr. Jenkins was the last surviving male member of the original thirteen that were organized as Park-street church.

HUMPHREY—At Newark, Ohio, August 30th, Mrs. S. E. Humphrey, wife of Rev. S. J. Humphrey, in the thirty-seventh year of her age.

JAQUES—At her residence, in Brooklyn, N. Y., of congestion of the lungs, Miss Zipporah Jaques, in the 83d year of her age.

TALLMAN—At Stamford, Ct., on the morning of July 30th, Mrs. Frances Maria Hazleton, wife of Rev. Thomas Tallman, and daughter of Simeon Hazleton, Esq., of Haddam.

JESUP—Died in Westport, Ct., Aug. 29, 1860, William H. Jesup, aged 69 years.

STARR—Died at the residence of his son, Charles J. Starr, in Stamford, Ct., on Saturday, September 1st, Peter Starr, of Middlebury, Vt., in the 83d year of his age.

DWIGHT—At Geneva, on Thursday, August 30th, Mrs. Susan M. Dwight, widow of the late Henry Dwight, in the 79th year of her age.

FLYNT—At Monson, Mass., Tuesday, July 31st, Jonathan R. Flynt, Esq., in the fifty-fifth year of his age. His disease was consumption, which for several years had been undermining his constitution.

Mr. Flynt held an honorable position in society, and was respected and beloved by all who knew him.

In his domestic relations he was everything that could be desired as a husband and a father. His death will be lamented by a large circle of friends and men of business in various parts of our country. D. R. A.

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Wisconsin	12,173	District of Columbia	203
Iowa	11,579	Washington Territory	150
Massachusetts	10,704	Utah Territory	127
Michigan	10,620	Nova Scotia	115
Maine	10,088	Texas	89
Connecticut	9,822	Louisiana	81
Vermont	9,332	North Carolina	68
California	7,396	Alabama	58
New Hampshire	7,347	Georgia	34
New Jersey	6,555	South Carolina	23
Minnesota	3,927	Mississippi	22
Kansas	2,534	Florida	7
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Extract from the report of the Committee on Exhibitions held in Philadelphia by the Franklin Institute:

"First Class—Is the Lock-Stitch, as is made by the Wheeler & Wilson's, Ladd, Webster & Co.'s, Sloat's, Finkle's, and other Shuttle-Machines, which is made by two threads, one carried through the fabric by the needle, and the other passed through a loop in the first thread by a shuttle or some equivalent device. The appearance of the stitch by these machines is the same on both sides.

"The Second Class produces what is called a Grover & Baker, or 'Double-Thread Loop-Stitch,' which is made by a loop of the upper thread being thrust through the fabric, through which a loop from the lower thread is passed, which has again a second loop of the upper thread passed through it, and thus continuing, the upper and lower threads interlooping one another. This class of Machines can, by a slight change in the form of the looper, be altered into a single-thread machine.

"The Third Class is the single-thread Machine, which produces a chain or loop-stitch on one side of the fabric, and is usually called the 'Chain-Stitch.'

"No. 109. Made by Finkle, is a Shuttle Machine, and has much to recommend it. The shuttle is carried in a cradle, as the inventor asserts, to avoid friction in the shuttle race. The feed is the 'wheel feed,' operated by the logging pawl, certain in its operation, and simple in adjustment; tension is from a rod, around which the thread is twisted, each turn increasing the tension; a peculiarity claimed in the operating cam. The groove in this cam, which gives motion to the needle bar, is so arranged that the needle bar is at no time actually at rest, but its speed, as it approaches the top or bottom of its stroke, is gradually increased or diminished. The Machine works with a short needle, and the loop thrown off for the shuttle to pass through is very small; the slack of the thread is drawn up by a peculiar lever, operated by the needle bar, and seems to work with great precision. In the work done by this Machine for the inspection of the Committee, the operator stitched from fine gauze to thick cloth and leather, without any change in the feed, needle, or tension. The Machine is generally run at a high speed —it works lightly, and with but little noise.

"Reviewing the merits of the foregoing Machines, in regard to excellence of mechanical arrangements and adaptation to great range of workmanship, the Committee give preference in order of merit:

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"Second. No. 1,154, the Wheeler & Wilson Machine.

"Third. No. 565, the Ladd, Webster & Co. Machine.

"Fourth. No. 142, the G. B. Sloat & Co. Machine.

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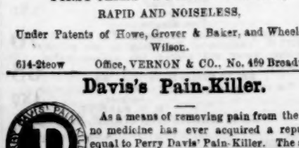

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PROSPECTUS.

The XXth Volume of THE WEEKLY TRIBUNE commenced on the 1st of September. Up to the Presidential Election, now but a few weeks distant, which is to result, we trust, in a Republican triumph through the choice of LINCOLN and HAMLIN, we shall give our utmost energies, and all possible space, to secure that result. Other topics must wait, or be reduced to the narrowest dimensions, until the eventful 6th of November. After that time, but more especially after the 1st of next January, we shall be able to forego political discussion almost entirely, for months if not for years, and devote nearly all our columns to subjects of less intense, but more abiding interest. Among these, we mean to pay especial attention to

I. EDUCATION.—The whole subject of Education, both Popular and General, will be discussed in our columns throughout the year 1861, and we hope to enlist in that discussion some of the profoundest thinkers and the ablest instructors in our country. It is at once our hope and our resolve that the cause of Education shall receive an impetus from the exertions of THE TRIBUNE in its behalf during the year 1861.

II. AGRICULTURE.—We have been compelled to restrict our elucidations of this great interest throughout 1860, and shall endeavor to atone therefor in 1861. Whatever discovery, deduction, demonstration, is calculated to render the reward of labor devoted to cultivation more ample or more certain, shall receive prompt and full attention.

III. MANUFACTURES, Etc.—We hail every invention or enterprise whereby American Capital and Labor are attracted to and advantageously employed in any department of Manufacturing or Mechanical Industry as a real contribution to the Public Weal, insuring ampler, steadier, more convenient, more remunerating markets to the Farmer, with fuller employment and better wages to the Laborer. The Progress of Mining, Iron-Making, Steel-Making, Cloth-Weaving, etc., etc., in our country and the world, shall be watched and reported by us with an earnest and active sympathy.

IV. FOREIGN AFFAIRS.—We employ the best correspondents in London, Paris

Family Reading.

AFTER STRIFE.

The Sabbath sunshine blessed the earth to-day
With large, still utterance of a thought divine;
For ever freely thus—it seemed to say—
Doth heavenly love on human darkness shine:
O bright beyond all suns that wondrous light of Thine!

To-night, the Sabbath moonlight, with white wings,
Dove-like, doth brood o'er Earth's dark, fevered breast;
So God's great calm its gift of healing brings
To souls long tossed in sorrowful unrest,
And leaves therein the peace that cannot be expressed.

AFTER REST.

The loving skies lean softly down to bless;
The hills reach upward for that mute caress;
White calms of clouds are floating on their way,
As wing'd with that sweet peace of yesterday.
Sunrise with singing in the east is born,
And the whole earth is jubilant, this morn,
After the Day of rest.

From out the white tent of that blest repose
We pass, as one who unto battle goes,
His head anointed with a kingly oil;
And, as we climb anew the hills of toil,
The work-day world, elate and all astir
With eager tumults, looketh hopefuller
After the Day of Rest.

Thus o'er our path the Sabbath lillies spring,
Through hours of strife their dewy sweets to fling;
With bells of peace to call our hearts away,
Expectant still of that eternal day
When souls that burn on tireless wing to rise,
Shall find all high and pure activities,
And weariness, all rest.

"THE STRIPED JACKETS."

The appeal for books to make a library for the State Prisoners at Sing Sing (printed in these columns a fortnight ago) has elicited a generous response in the shape of about Eight Hundred Volumes, and a sum of money (including from one generous gentleman in this city a check for a hundred dollars) which has been spent in the purchase of a considerable number more. These books are on a great variety of subjects, embracing a large circle of literature, adapted to please widely different tastes and to instruct widely different minds. If the givers could know with what welcome their gifts will be received by the solitary inmates of a thousand cells, they would feel more than amply thanked for their remembrances of a company of unfortunate men, who, bad as they are, are not bad enough to be void of gratitude for a kindness, whether it comes from a friend or a stranger.

A gentleman on Long Island, sending a package of well-chosen books, writes as follows:

"Permit me to add that for three or four months I had a Sunday-school of prisoners at Auburn in 1846, and from my knowledge of the neglect and utter loneliness of this unfortunate class of our fellow-men, I can fully appreciate your effort, and sympathize with your appeal, to furnish every prisoner who can read with a good book, which, next to a good person, is the best companion for him, or for any one else."

The Editor of *The Poughkeepsie Press*, who speaks from personal knowledge, says:

"An occasional visit to the Prison at Sing Sing has convinced us, as it must have done all others who have regarded the more than one thousand sturdy men who are usually within its walls, that something more is needed for the reformation of these men than the mere confinement and discipline of the prison. The great evil to which we will now allude is the profound ignorance in which the prisoners are kept. For instance, let a young man be sentenced to ten or fifteen years' imprisonment. During all these years he is shut out from the world and all its changes and activities. To him all the passing events are unknown, and at the end of his term he is thrust out into a world so different and so changed from what he left *it that he is as much a* helpless than a stranger; indeed, yet thrust back to almost uninformed and helpless childhood."

The same writer then proceeds to condemn the present rule which refuses to prisoners all access to Newspapers. For it may not be known to the public that even a torn bit of newspaper, no bigger than a man's hand, containing the least scrap of news, divulging the briefest hint of what is passing in the world—if discovered in any poor fellow's cell, or pocket, or under his bed-quilt—sends him as straightway to punishment as if a Judge's Sentence were printed on it; and the punishment is often the water-shower or the dark cell.

But does the State show no favors? Yes. The State, looking upon her offending children, gives them each a tin cup and a pewter plate; cold water and dry bread; a ladle of rice and a lump of meat; a keeper to stand at the end of every bench, and a pistol to hang in his belt. But farther than this the State grants only one favor: a few pine boards for shelves in an empty library which it refuses to fill with books. Philanthropic friends have put some scanty volumes in the vacant spaces; but the last Albany Legislature that ought to have done it, and done it well, did not do it at all. This was the same Legislature whose money-squandering for other purposes an honest Governor tried in vain to stop with a veto; some of whose members might well have afforded a little effort to make the State's Prison a more comfortable place, if only on the ground of providing for their own individual ends.

So, while the prisoners are looking to the book-shelves, the book-shelves are looking to the public. The few worn-out volumes which have already found their way into the Prison are read and re-read with an avidity which shows how great is the solace of reading to a solitary man; for a book carries its reader out a certain way into the great world, beguiling him meanwhile into a transient forgetfulness that he is locked within prison-walls. If any one asks whether a man who does not know enough to keep out of a State's Prison will care to learn anything from a book, the following letter, only a few days old, will tell a story sufficient for an answer:

CHAPLAIN'S OFFICE, SING SING PRISON,
August 29th, 1860.

FRIEND T.: This is our Book-Week, during which One Thousand convicts have passed through my office to return their library books and select others.

Among these was one whom I familiarly call "Squire John." His entire left side is paralyzed. He carries a huge cane in his right hand, by the aid of which he drags himself slowly along. His left hand and leg are useless.

He went to the shelves—laid his cane upon the table—searched diligently—obtained a religious book—and had it duly charged to his name.

I looked on, and as he was about to retire, I said to myself, "Now comes the trouble; how will the poor man carry his book with that great stick in his only available hand?" While I was yet thinking, his plan was devised. There he goes with the book *between his teeth*, to his lonely cell!

This instance is but one from many which I could relate, which go to show how great a value our people set upon our meager prison library, which needs so greatly to be enlarged, and in behalf of which I hope your appeal may touch many hearts.

Yours very truly, JOHN LUCKEY, Chaplain.

Let the reader paint the picture of Squire John—with his book in his teeth, his cane in his hand, his paralysis in his leg—dragging his weary body out of Father Luckey's office—across the threshold, up the steps, along the corridor, back again to his cell—until, standing at the side of his narrow cot-bed, he drops the book out of his mouth upon the coverlid, and throws himself down beside it—a half-dead and half-living body; a cripple and a criminal!—with nothing in the wide world to comfort him but that single book to read! Does any one ask with what interest he will read it? Squire John, shutting his teeth upon the covers of that book, gives a plain hint how he means to devour the contents.

If the reader of these lines chooses to send any other books for Squire John to try his teeth upon, they may be forwarded to the office of this newspaper, addressed to

THEODORE TILTON.

THE LATE JUDGE MASON.

BY CHARLES L. BRACE.

There are men among us who die, and with the exception of the few who are nearest to them, none notice that they are gone. There are others, whose death is mourned ostentatiously, of whom the papers are full of obituary praise, and funeral orations are crowded with eulogy, but whose absence in reality leaves no void in the world. But there are again others, sometimes men of public position, more often men of inconspicuous influence, whose death is a clear loss to the world; who are doing services to the public that no other one can do, or who are representing great principles, or who are living such lives of purity and well-doing and truth, that society seems poorer and more ignoble when they are gone. When such men die, the whole community feel it, even if they do not speak of it. Seats are vacant which are not easily filled; duties have to be undertaken by unaccustomed hands; words of wisdom are wanting in deliberations which could not easily do without them, and a fire of faith seems quenched, from which many lit their feeble flames. The truest mourners for such are not perhaps the crowds of friends who follow the funeral, or the clerical orator who pronounces the honest eulogy, but they are some poor, heart-broken widow, who was gladdened by the voice of pity which is now hushed to her, or some deserted orphan child supported and guided by the hand now cold; they are the poor and the houseless and the abandoned, whom the departed invited to his feast, and who recompense him with gushing tears now. Lonely poverty is more lonesome, now *he* is gone; the burdens of the unfortunate heavier, the pang of the forsaken keener, that one friend is called away. Perchance there are many in miserable tenement-houses, in cellars and garrets, whose wretched lives have been glorified by the Christian faith they learned of him, and who now look forward with unshaken confidence to meeting him beyond. Such deaths in one aspect are indeed a dead loss out of the world.

Such a loss, we ourselves have had the pain of knowing, is that of the late Judge MASON; and we should not venture now to add to the many feeling notices of his death, but that we have had especial opportunity of knowing him intimately for eight years, in his relations to the poorer classes of the city. We were first associated with him in the founding of the Avenue-D Boys' Meeting; and soon after, he, with several other gentlemen, organized the Children's Aid Society, of which he has been the President till his death.

The peculiar and marked thing about his efforts in this direction was the amount of time and patient attention he bestowed upon them. It is well known that there are plenty of prominent gentlemen who are ready to give their names to the trusteeship of benevolent societies, but who are resolute to do no work; and there are others who, confiding in their executive officers, look into matters occasionally, but seldom make a conscientious duty of thoroughly examining the affairs of the society, and, still less bring themselves into personal contact with the poor objects who are their beneficiaries.

With Judge Mason, it was a matter of conscience to put his name to nothing which he did not know thoroughly about, and, above all, it was a pleasure to him to have to do with the poor. His Sundays, with the exception of the morning service, were frequently given up from nine o'clock in the morning till five and sometimes till nine o'clock in the evening, to religious instruction of poor children. In the week, his legal practice—especially the hearing of referee cases—occupied most of his days, but his evenings again were in large part devoted to matters connected with the benevolent society of which he was President. He visited the schools under its charge; examined the letters constantly coming in from the hundreds of children over the country; held his familiar meetings for the street-boys; called himself on the poor or met them in the office, and searched closely into all the books and accounts of the Associ- clearly understand.

There was something in his manner or tone of thought, when we first knew him, which led us to fear that he would be too conservative in opinion and too hard for this labor among the poor, but when we saw his eyes overflowing at the tales of sorrow from some of our wretched boys; when we found how uniformly his feelings leaned to the side of pity and generosity, and how broad and liberal his Christian practice was, we felt we had done him great injustice. Years had brought in their true harvest with him, not of bigotry or hardness, but of broader charity, more comprehensive thought, and riper wisdom. There never seemed to us a clearer illustration than in him of the *object*, in the Christian point of view, of the most thorough business and legal training. It was all laid by him, with the most devout humility, at the feet of the lowest and poorest of his fellow-creatures. In the benevolent and religious enterprises—for the two in this instance were one—in which he had part, he did what no other could exactly do; he contributed to them and to the poor the fruits of his life-long discipline—his acuteness, his caution, his self-control, his religious principle—in a word, his *wisdom*. There is something so admirable in true Wisdom—that weight of years, that habit of looking at many sides, that care, that experience, that calmness, that freedom from frothy enthusiasm, and then that solid force of a man, deep-settled in his convictions.

How vastly it looms up over the nervous excitability and cheap sensationism of the day!

The spur and prompter of all Mr. Mason's labors for humanity, was the religious principle. He felt—not uttered—but *felt* that inasmuch as Christ had died for him, he had died that henceforth he should not live unto himself, but for others. All that he *did* was nothing to him; he himself would be most of all ashamed at this simple notice of his unpretending service; he thought only of Christ and his love to him and his sacrifice for him.

We do not pretend to give in these few words a full or accurate estimate of Judge Mason. We speak only here for those we do know, who cannot speak—the poor, the bereaved, the orphan, the tempted, the houseless, who have known him, who have been kindled in Christian hope by him, and who love him still.

Perchance, in that mysterious life, his eye looks down on the feeble and blind efforts of love done here for humanity's sake and in Christ's dear name, and he is permitted to see the far-off glorious conclusion, through all the clouds and gloom and darkness of earth. May his spirit still be with those who remain!

C. L. B.

ANGELS IN THE HOUSE.

[A CORRESPONDENT of *The Independent* sends the following as a true incident:]

I know a man. He is not a Christian. His daily life is not in accordance with even principles of morality. He has three beautiful, well-behaved children. The other day he told me this incident of one of them, his little girl, three or four years old.

Said he: "Perhaps some people would think it sacrilege, but I don't; but for some time back I have been in the habit of reading the Bible and of having prayers every night before the children go to bed. I have done it because it has a good influence on the children, and because I hope it may have a good influence on myself. Last night I went to 'Lodge,' (he is a Mason,) and did not get home till after 11 o'clock. The children, of course, were all abed, and I supposed asleep. Before going to bed I knelt down by my bed to pray, and had been there but a moment when I heard Nobie get up from her bed in the next room, and her little feet come pattering across the floor toward me. I kept perfectly still, and she came and knelt down beside me without saying a word. I did not notice her, and in a moment, speaking just above her breath, she said, '*Pa, pray loud.*' I prayed. I kissed her, and she went back to bed; and I tell you, G——, I have had nothing affect me so for the last ten years. I have thought of nothing else all day long but just that little—*Pa, pray loud.*"

THE AUTUMN SACRIFICE.

Still bent the grain above the fields;
Still blushed the trees amid the sheaves,
As if o'errun with vines that dropped
Their crimson blossoms 'mid the leaves.

And over trees, and over grain,
Each hooded stalk a shaft of flame,
Still bent that soft, sweet autumn sky,
In whose white clouds we traced God's name.

Beneath that quiet sky, the sea
Had stilled its sad and stern unrest.
We seemed to hear the "Peace, be still!"
A "sea of glass" from east to west!

My sacrifice; and every tree
I thought with sprinkled blood was red;
Those fields of grain, one mass of flame
By sacrificial altars fed.

Yet, Isaac-like, I saw no fire
To claim the heart's submitted all.
'Twas in the stillness of my soul
I heard the Mount-Moriah call.

Strange sense, to feel that day by day
The soul ascends some altar's stairs.
Strange strength, to know and yet pass up,
Our only staff our trusting prayers.

* * * * * * * * *

Oh, Peace that sweetly followed Pain!
Oh, Christ that blessed that offered all!
For I the benediction heard,
Who heard the mountain's altar-call.

I little thought that day by day
My soul had climbed a Pisgah's side.
I caught the flash of golden gates
Across a waveless Jordan-tide.

Why will we weep and moan aloud
When ashy clouds above are seen?
Blow not the flowers after rain,
Wears not the earth its summer-green?

How often have we found a cross
Whose heavy frame we scarcely bore,
When passed beneath and lifted up,
To be the frame of Heaven's Door!

Portsmouth, N. H. E. A. R.

CLERICAL CHANGES OF PLACE.

I do not wish to be considered as reflecting upon the clergy in general, for their frequent changes of place. In the great majority of instances, they could adduce very sufficient reasons in evidence of positive duty. I speak of such frequent changes only as a very great evil to the efficiency of the ministry, and the progress of our church, whatever the cause and wherever may lie the fault. That some might be avoided without detriment on either side, perhaps to the benefit of both, I have no doubt. In very few instances do they arise out of a desire of the congregation. Generally they are contrary to the wishes of the people. Sometimes the chief reason is some discouragement in point of usefulness, on the part of the minister, which more patience of *hope* and work of *faith*, added to his labor of love, would overcome. Perhaps he has not been long enough in the congregation to give his labor just opportunity to exhibit its fruits. Sometimes the reason is some supposition, on his part, of dissatisfaction of the people, or at least of indifference to his remaining, which a little inquiry would correct. How often do ministers, after they have left a parish, say, that if they had known what they now know of the attachment of the people to them, they would not have left them. But now they have left, and precious ties have been sundered, and new ones have to be made, and perhaps great dissatisfaction has been given to many worthy minds, and great discouragement occasioned to a struggling, feeble congregation, and a long season of having no minister is to ensue, and all that the late incumbent did is to run down, and perhaps, before a successor comes, that parish will be more depressed than if he had never been connected with it, chiefly by his having left it when and as he did; while, in all probability, his usefulness has not been increased by his removal. More consideration would, I believe, make less change. When a minister is invited to leave a present charge for another, the question which I, Whose name they take in vain,—they disparage a treaty which Pitt and other statesmen long and earnestly desired to negotiate, and which is one of the great facts of the century: this they did. They have with equal bad faith and insolence smothered a measure of Reform, though framed upon the smallest scale; they have surrendered the exclusive taxing power, which is, if anything is, THE Constitution; and now that a session has been wasted, chiefly through their factious, selfish, and unpatriotic conduct,—now, like the devil in the tales of the Middle Ages, they turn round and reproach those whom they have tempted and betrayed. And a "measureless liar," who is member for Bucks, with incredible audacity and face of bronze, accuses the Ministry of having necessitated the rejection of their Reform Bill, by making it too "Democratic!"

Is this Revolution to proceed? Is the character of the nation to be furthur changed? Is the House of Commons to sink into contempt, partly by design of those who constitute it? At the same time, are military appliances, camps, barracks, regiments, to be multipled, and SEVENTY, or any number of millions of taxes, to be imposed, the House of Lords taking care that nearly *the* whole sum shall be raised by the costly and unjust method of Indirection?

This is the plain state of facts: these are the plain questions which they suggest to every intelligent and patriotic Englishman.—*Alden's Illustrated Family Miscellany.*

THE SEPARATION OF NEGROES IN A MISSION CHURCH.—*The Patriot* of Thursday publishes the following resolutions adopted by the Colonial Society's Committee:

"The Committee having reason to apprehend that erroneous impressions have been produced on the minds of their constituents and the public, in reference to some recent occurrences in Vancouver's Island, deem it their duty to adopt and publish the following resolutions: 1. That this Committee never have sanctioned, and never will sanction, in churches wholly or in part sustained by the funds of the Colonial Missionary Society, the compulsory separation in places of worship of the colored races from the white population. 2. That on the receipt of letters from Vancouver's Island communicating the disagreement which had arisen between Messrs. Clarke and Macfie on this and other matters, there were circumstances which naturally led to the desire to avoid, at that time, direct authoritative interference on the subject in dispute; certain pointed questions, however, were sent to Mr. Macfie, under date of June 15th, (prior to the agitation of the matter in the public press,) touching the arrangements adopted in his place of worship, on the receipt of the reply to which the whole question will be reviewed and definitely settled, in harmony with the preceding resolution."

Our contemporary, in commenting upon these resolutions, says:

"The Colonial Missionary Society have elsewhere officially repeated the declaration made by Mr. James at the recent meeting at Spafields chapel, that they would never lend any sanction to the separation of the colored and white races in places of worship with which they may be in connection. We were quite sure that this would be their unequivocal utterance whenever it was required of them. The Committee go on to inform the public that so far back as June 15th they addressed pointed questions to Mr. Macfie to ascertain how far he had transgressed in this matter. We regret that this was not stated immediately the resolutions of the Canadian Congregational Union reached this country, as it would have almost precluded the necessity of further explanation, or would at least have shown that the Committee, if their first decision had been taken hastily, were determined to set themselves right."

PROFESSIONAL SINGING IN CHURCHES.—We have reason to know that the following letter has been addressed by the Lord Bishop of the diocese to an incumbent, in consequence of his Lordship's attention having been directed to an advertisement which stated that at the reopening services of a church in the diocese, on Sunday last, a Miss W—— had been engaged to sing select pieces of music:

"THE PALACE, RIPON, Aug. 9, 1860.

"MY DEAR SIR: My attention has been called to the form of notice in which the services to be preached at the reopening of —— church, on Sunday last, the 5th inst., were publicly announced. I allude particularly to the advertisement that a professional singer, Miss W——, had been engaged to sing select pieces of music during the service. I consider such an announcement as this highly objectionable, nor can I refrain from marking my strong disapproval of it. The church of God is not the place to which crowds of persons ought to be attracted to hear professional singing. Performances of this kind belong to other places altogether, and it is a profanation of a church to convert it into a place of attraction for the lovers of fine music to attend for the purpose of hearing select pieces of music by eminent musical performers. I delight in good music. I often hear in the churches of the diocese congregational singing which is scarcely equaled in any other portion of the kingdom; but the talent for music and the love of singing which are so peculiar to the West Riding, only render it the less necessary to invoke any foreign aid in the conduct of the portion of our public worship. I object to all singing in churches in which the congregation in general cannot take part, and, above all, I object to the announcement of any musical performers by way of inducement to the public to attend a particular service. For the eminence or skill of the performer only makes such an announcement more objectionable. I trust, therefore, that I shall not again have the pain of observing any notice similar to the one which has made it my duty to write this letter.

"I am aware that you have been suffering of late from severe illness, and on this account it is more than probable that you were not consulted upon the form of advertisement, and are entirely free from any blame in the matter. At the same time you are the only person with whom I can officially communicate upon the subject, because in point of law the incumbent of any parish is the only responsible person for the mode in which divine service is conducted in the church which he serves.

"I will thank you, therefore, in future to use your authority to prevent any repetition of the circumstance to which this letter refers. I doubt not you entirely agree with me in the belief that to attempt to swell a congregation by an advertisement of professional singing may succeed to attract a crowd together, but it is a course wholly unworthy of a minister of Christ, and very ill adapted to promote the glory of God, or the spiritual edification of the people. I am, my dear Sir,

"Very faithfully yours,
"R. RIPON.

"The Rev. ——,
"The Incumbent of ——"

The friends of religion, of whatever denomination, are under obligation to the Bishop of Ripon for the above judicious and well-timed letter. His lordship exposes in its true light a practice which might have become more general, and which is utterly opposed to the spirit of pure Christianity.

CHRISTIAN HONOR.

"A CHRISTIAN is the highest style of man." A Christian minister *ought to be* the highest style of a Christian. The word *honor* and its derivatives occur *one hundred and eighty-six* times in the Bible. It is the kind of honesty that would lead one to do right when the law would not seize him if he did wrong, or when no one would know it if he did wrong, or when it was no advantage to him, or a disadvantage in a worldly point of view, to do right.

Honor is the quality that leads us to say of a man, that his word is as good as his bond, or that we would trust him with uncounted gold. The man who has it, is eminently trustworthy. He that is faithful in that which is least, is faithful also in that which is greatest. Honor is a very high form of honesty. The *honestum* in Latin, means especially the honorable.

We regard a church as a very high trust which is committed by the presbytery to a minister, when he is installed over it. What then shall we say of a man who accepts this trust from a Christian denomination, and then proceeds deliberately to detach the people committed to his charge from their own church, and persuade them to go to another? Is he an honorable man? Is he a gentleman? Has he the heart, and soul, and sensibilities of one of Christ's shepherds? or ought he to be marked as a *traitor?* Ought he to be "put in Coventry" by all honorable men? Ought he to be branded as contraband goods? Ought we not to point to him and say, "*habet fœnum in cornu?*" Ought conduct to be tolerated in the ministry that would expel a man from a club of gentlemen, or that would subject an officer to a court-martial? We pause for a reply.—*American Presbyterian.*

SAID a distinguished American statesman to a debating club of young men: "Life is a book of which we can have but one edition. As it is first prepared, it must stand for ever. Let each day's actions, as they add another page to the indestructible volume, be such as that we shall be willing to have an assembled world read it." Good advice!

SOME of the alloys of Aluminum, which can be produced without its reduction to the metallic state, bid fair to be useful. Among these is one with copper, called *aluminum bronze*, which is very hard and very light. It is procured by calcining copper, alumina, and charcoal in a brasqued crucible, at the melting point of copper. A similar process, though requiring a higher and longer-continued heat, replacing the copper by sesquioxide of iron, produces an alloy of great value as an addition to cast steel.

A THEORIST ABOUT HAPPINESS.—John Howard Payne, better known by the composition of "Home, Sweet Home" than anything else which he did in his most eventful life, gave a breakfast in London to many literary men, at which Leslie was present. The latter relates that Payne told him of a speech of Robert Owen's, (the celebrated socialist,) who was at that time filling the papers with his scheme for remodeling society. When Wilberforce was urged to bring his plans before Parliament, and replied, "It is too late in the session," Owen exclaimed, "What, sir! put off the happiness of mankind till another session of Parliament!" So much for a man's enthusiasm with respect to his own views.—*Leslie's Autobiography.*

A BEGGAR'S PICKINGS.—On the person of an English beggar, a pocket-book was found containing entries during forty days, of the amount he had received in charity while pursuing his vocation. These sums amounted altogether to £9 14s. ½d., yielding him an average of 4s. 10d. a day. The following are a few of the entries: May 4th, at Huddersfield, 1s. 8d.; 5th, at Halifax, 13s. 2½d.; 7th, at Heckmondwike, 4s. 3½d.; 8th, at Batley, 3s. 8½d.; 9th and 12th, at Leeds, 8s. 5d.; 14th, at Huddersfield, 8s. 9½d.; 15th, at Sheif, 1s. 6d.; 19th, at Halifax, 10s. 2½d.; 21st, at Leeds, 16s. 9½d.; 28th, at Dewsbury, 8s. 1d.; 29th, at Sheif, 1s. 2d.; 30th, at Huddersfield, 1s. 4d.; 31st, at same place, 1s. 2d.

Foreign Miscellany.

THE BRITISH REVOLUTION.—England was long without an army, and wanted none. England was without barracks, and wanted none. England was without fortresses, and required none. England was one great fortress in her Island-self. When the minister Percival was shot down in the lobby of the House of Commons, it was said he had the plan of a great London fortress in his pocket, or at least in his office. This was shortly after the "glorious victories" which had given "indemnity for the past and security for the future!" Percival, and those whose servant he was, knew what fortress-barracks were wanted for. It was to defend a corrupt and tyrannous boroughmonger government against the nation demanding Parliamentary Reform. In the pride and arrogance of power and of victory they did not scruple to avow this. Barracks, bayonets, and prisons were instruments of government. It was so understood, on all hands.

How great the change from non-military England to the England of the present! Regiments, barracks, camps, fortifications, are the order of the day. The military expenditure is greater than that of foreign military governments; and the cry is still for more! more! Admit, for a moment, the plea of necessity; only observe the change: note the great, silent transformation, the revolution—for it is no less—which has been effected in England. Call it dangerous and portentous, or call it necessary and wise; there is the fact; there is the visible alteration—revolution, in the character of the nation, and new conditions of national life introduced.

By the side of this there is the other great demonstration of a change having been effected in the character of the Government and nation: namely, the prodigious and increased amount levied on the nation by the House of Commons.

A few years since there were calm, prudent, moderate men in the House, as well as myriads out it, who protested against the levying of Fifty Millions of annual taxes on the nation. These were able, thoughtful, statesmen-like men, who knew that ten millions less would suffice, if honestly and properly applied. Since that time there have been changes which should render government less costly. We have not now a misgoverned and disaffected Canada, requiring an army of occupation to support misgovernment, but a loyal people sending a regiment to the old country. We have not now Ireland one great garrison. We have not to protect in their atrocious wrong-doing West Indian slaveholders. We have not Lancashire and Yorkshire causing anxiety to the military commander of the district. We have nor these things; but we have a Ministry asking, and the majority of the House of Commons willingly voting nearly double the amount of taxes which competent and statesmanlike men held to be sufficient a few years ago.

Here, then, are two sets of facts, which most strikingly exhibit and prove a great change, amounting to a Revolution, to have silently been effected in England; namely, great and unexampled military developments, with dead weight, sinecures, and other abuses; and a nearly doubled amount of taxation. And these things not occasional and incidental, but fixed facts, and something more; for the appetite grows on that upon which it feeds, and the appetite is insatiable.

The gravest fact of all is, that all the while we have Reformers feebly protesting, and overborne, and Conservatives, doubly bound to resist change, either passively assenting, or actively aiding in the pernicious Revolution, till even Ministers of State and Chancellors of the Exchequer begin to have misgivings, as to the dangerous extent to which money-demands have grown.

Worse still; we have the House of Commons sinking into contempt, and with reason. And yet worse, there is a tacit conspiracy among a certain party in the House against both the commons of England and the House of Commons. There are men who would either make a tool of the representative assembly, to promote class and party interests, or, failing to do this, would gladly discredit it. The House is crowded with members of the aristocracy and their nominees: the very last member "elected" is a young man, barely of age, the son of a Scotch earl. These men, and this party, which Lord Robert Cecil aspires, and most appropriately aspires, to lead, he being emphatically a son of corruption, are determined to degrade if they cannot use the Commons' House. They render a session barren: they, and their master and servant Disraeli, disparage for mere factious purposes

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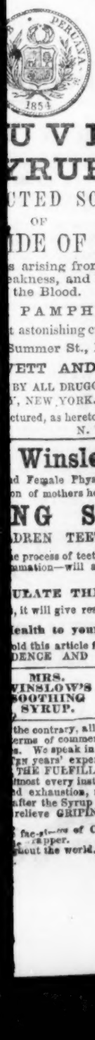

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It will be found absolutely indispensable to all who are interested in the great Presidential contest on whatever side. It contains an incredible amount of data, statistics, and facts, and is, nevertheless, a volume of convenient size for reference. We have a view of all the Presidential struggles hitherto; the state of parties; the nominations; all the National Platforms ever adopted; the issues that have attracted most attention—the Slaves, Free Soil, Bank, etc., with the history of each topic; and, finally, returns of the elections in all the States for twenty years past, by counties. To this mass of facts and statistics in regard to past contests, are added important data for the one now pending; full reports of the nominating conventions; the platforms adopted; speeches of all the candidates, and records of their opinions; and, finally, the latest election returns in all the states. We have here documents and records that none of the candidates would give thousands and hundreds to banish for ever from popular memory—the most important speeches and writings, not of the candidates merely, but of representative men on either side. It is a book of the utmost importance, and we hope it may have a wide circulation. —*New Haven* (Ct.) *Palladium.*

This is a work of much value to the Republican politician, and is likely to prove of use to others also.—*Washington* (D. C.) *Star.*

It is a work of great value, and should be in the hands of every politician who would keep posted.—*Milwaukee* (Wis.) *Free Democrat.*

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A POLITICAL TEXT-BOOK FOR 1860. Compiled by Horace Greeley and John F. Cleveland.—We are indebted to the publishers for a copy of this valuable Political Text-Book, without doubt the most complete ever issued in this country. Its contents comprise a brief (Greeley) view of the Presidential nominations; all the national platforms ever yet adopted; a history of the struggle respecting Slavery in the Territories; the action of Congress as to the Freedom of the Public Lands, and many of the most notable speeches and letters of Messrs. Lincoln, Douglas, Bell, Cass, Seward, Everett, Breckinridge, H. V. Johnson, and others, who occupy prominent positions before the country in a political point of view. It also contains returns by counties of all the Presidential elections since and including 1840, with the returns of each State for State officers, Congress, etc., at the election immediately preceding that of 1860. The compilers of the Text-Book do not attempt to argue any of the public questions which now agitate the country, but let candidates and parties speak for themselves through the copious citations which this carefully prepared volume contains. It is a large octavo of 256 pages, printed in double columns with small type, and contains matter of general interest to the politician which cannot be obtained in any other dozen volumes extant. An advertisement of the Text-Book will be found in another part of *The Detector.*—*Peterson's Philadelphia Counterfeit Detector.*

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Editors' Book Table.

AUTOBIOGRAPHICAL RECOLLECTIONS OF THE LATE CHARLES ROBERT LESLIE, R.A. Edited by Tom Taylor. Boston: Ticknor & Fields.

This seemly volume has the charm of a quiet landscape, which, conspicuous in no individual feature is yet pleasing at every point and harmonious in its entire effect; or the attractiveness of a family group in the stereoscope, where familiar forms and faces are seen in the naturalness of home. Though not holding the first rank in art,—for he lacked creative power and skill in color,—Leslie was so generally successful in his historical subjects and in his imaginative compositions, that he stood in the Royal Academy as a peer of the first painters of London in the present century. His prominent quality was an unfailing good taste in the disposition and handling of his themes;—this often atoned for defects in coloring and in minor details of treatment. He has made valuable contributions to art with his pen as well as with his pencil.

His life was unambitious and for the most part unvaried. Though his youth partook of the romantic amid the stirring scenes of the Napoleonic wars,—some details of which enliven the earlier pages of the volume,—yet when once he had fixed upon London as his home and painting as his profession, his career was one of singular equanimity. This was owing partly to the modesty and simplicity of the man, and partly to the quietude of his calling. His story is full of encouragement for young artists, and indeed for well-disposed youth in every walk of life. His sincerity of purpose, his amiability of temper, his frankness, cordiality, good-nature, his virtuous deportment, his industry and patience, all combine to make his example a lesson of hope.

The book is enriched with details of familiar intercourse with distinguished men, among whom were Coleridge, Scott, Rogers, Turner, Wilkie, and our own Irving. Though there is little that is salient or striking either in the painter's life or his works, the whole narrative is genial, instructive, and agreeable.

For sale in this city by Phinney, Blakeman & Mason.

—Apropos of works of taste, the art of engraving is now carried to such perfection in England that the treasures of public galleries and of private collections in that country are made cheaply accessible to all the world. *The London Art Journal*, in the numbers for July and August, gives two of Turner's choicest pictures;—his Rain, Steam, and Mist, presenting a peculiar combination of those atmospheric effects in which Turner delighted and excelled, and his Bacchus and Ariadne, in which the subject is treated with a delicate beauty and effect in the figures and their surroundings, and without offense to modesty.

"Going to Labor" is a sweet scene by Ibbertson, in the August number. The July number is embellished with choice wood-cuts of several of Raffaelle's works. Lossing continues his charming contributions illustrating the scenery of the Hudson. The Journal is for sale in this city by Virtue & Co.

BRACEBRIDGE HALL; or, the Humorists. A Medley. By Geoffrey Crayon, Gent. Author's Revised Edition. Complete in one volume. New York: G. P. Putnam. 1860.

This is the third volume which we have received of Mr. Putnam's last and most charming edition of Irving's works; the other two which preceded it having been Knickerbocker's History of New York, and the Tales of a Traveller. The volumes are delightful to the eye, being carefully and clearly printed, on cream-tinted paper, and illustrated in each case by several handsome steel engravings. And the edition when completed must be *par excellence* THE edition of these writings, whose sweet temper and sunny humor, with their manifold and rare graces of style, have made them so universally attractive. As we turn again, for the twentieth time, the pages of Bracebridge Hall, the charm which it had for us years ago is perfectly reproduced. The same kindly and delicate spirit, alive alike to fun and to tears, sympathetic with all varieties of character, and touching all with the tenderest tints, pervades the chapters; and we rejoice, as many times before, with heartiest joy, to have been permitted to share the ministry of a mind at once so cultured and so catholic, of a heart so cheerful, liberal, pathetic, pure.

FORTY YEARS' EXPERIENCE IN SUNDAY-SCHOOLS. By Stephen H. Tyng, D.D. New York: Sheldon & Co.

This volume, containing the letters which have appeared in our columns, needs no commendation to the readers of *The Independent*. Every Sabbath-school teacher should read it; every pastor might profit by it.

New Haven, Aug. 28, 1860.

MY DEAR SIR: In your enumeration of the Chairs in the Yale Scientific School, in a very good article in the last *Independent*, the Chair of *Metallurgy* was overlooked. This Chair is very ably filled by Prof. Geo. J. Brush, who is one of the most accomplished men in his departments in the United States. His Chair is without endowment, but he has served four years in it at his own charges, being therefore a large contributor to our enterprize.

By supplying this deficiency you will do an act of justice to a most excellent person, and still further oblige Yours truly,

B. SILLIMAN, JR.

THE BEARING OF THE MAN.—A distinguished citizen of Illinois, who is personally active in the canvass of his state, speaking almost every day in public meetings, especially in the eastern and southern sections, writes to his mercantile correspondent in this city that "Illinois is dead sure for Lincoln. We lost this state in 1856 by the Fillmore vote. That party polled about 37,000 votes. I think I may now safely say we will get three-fourths of that vote. This will increase our vote in Southern Illinois about two-fold." And he adds—

"I have seen Mr. Lincoln often during the campaign. He bears himself finely. He is not elated, is engaged in no plotting, but is the same quiet, pure-minded man he was before his name was mouthed by the nation."

DR. JOHN M. MASON'S EXPOSITORY LECTURES.

FROM 1815 to 1821 I sat under the preaching of the Rev. Dr. John M. Mason of Murray-street church, within which time he lectured through the entire Book of Hebrews, the entire of Romans and Matthew, commencing with the fifth chapter of Matthew in course to near the end of the 27th chapter, when he was temporarily paralyzed in the midst of his discourse in the pulpit. Those lectures were taken down very minutely by Abrm. O. Stansbury; he sat in the slip directly in front of me, and of a week evening used sometimes to repeat to me the lecture of the previous Sabbath with great accuracy.

Mr. Stansbury died, and I understood his papers, and especially these lectures, went into the hands of Arthur J. Stansbury of Washington, and the family could not ask them through him. But shall they be for ever lost?

I would give a $50 cow, yes, a $250 span of horses, if need be, for one true copy of these lectures. Can they not be obtained before the entire generation who lived when that great and mighty intellect graced the church of New York, and thrilled the whole land with his eloquence, pass away?

Yours truly,
JOHN W. KELLOGG,
Allegan, Mich.

LECTURES.—As the persons having the matter in charge are in many instances now making arrangements for Courses of Lectures for the coming season, we are requested to state for their information that Rev. J. C. Holbrook of Dubuque, Iowa, has five lectures on California, which have excited much interest where they have been delivered. They embrace the Early History of California, including its Conquest by Fremont, and the discovery of gold; California as it is—its People, Soil, Climate, Productions, etc.; its Mines and Miners; and its Natural Curiosities—big trees, falls, geysers, etc. He would deliver one or more as might be desired. Mr. H. spent most of last year in California, traveling extensively, and examining most objects of interest.

H. W. BEECHER AND AMHERST.

MESSRS. EDITORS: H. W. Beecher's letter to the President and Board of Trustees of Amherst College assumes that they have given him a title. Now, in my opinion, they have done no such thing. Conferring a degree does not confer a title. Conferring a Bachelor's degree or a Master's degree does not confer a title; nor does conferring the degree of Docter of Laws; nor more, of Doctor in Divinity. It is merely an elevation by a publicly acknowledged ACADEMICUS SENATUS of an individual to the indicated rank or condition in society. With such an act on the part of his Alma Mater, H. W. Beecher expresses himself, if I understand him, gratified; and for this it was not; or he should write them a letter of thanks. But more than this was not called for. The Trustees conferred no title. Had they said he was learned in Greek, or in history, or in medicine, they would have conferred none. If the public choose to confer one, because he is a Master of Arts, or a Doctor of Laws, or a Doctor in Divinity, he must quarrel with them. Dr. S. H. Cox did so about his semi-lunar fardels, and the more he quarreled the more they saddled him with them, till he submitted and said Let them come. The President and Trustees have nothing in the way of title to take back, for they have given nothing.

MASSACHUSETTS.

LATEST NEWS.

FOREIGN.

The royal mail steam-ship Africa, Capt. Shannon, which sailed from Liverpool at 10 A.M. on the 18th, and from Queenstown on the evening of the 19th of August, arrived here at 3½ A.M. on Friday.

By the arrival of the City of Manchester off Cape Race, Monday, we have European advices to the 23d ult.

The Times announces that Lord Stanley of Alderley will succeed Lord Elgin as Postmaster-General.

The Ministerial white-bait dinner, the prelude to the close of the session, was fixed for the 23d of August.

At Liverpool the cotton market was firm, while the renewal of bad weather had caused an advancing tendency in the prices of breadstuffs. Consols on the 22d closed at 92¾@93.

The weather in France continued very variable, with much rain.

On the 17th, in the House of Commons, Mr. Gladstone moved for an additional vote of £2,000,000, for Government requirements, by way of exchequer bills. He said this increase in the estimates was attributable to the present prospects of the harvest, which, if bad, would entail considerable additional expenditure on Government.

The Five Powers have agreed to discontinue their negotiations for including Spain as one of the "Great Powers" of Europe.

The Indian Chamber of Commerce had passed resolutions against Mr. Wilson's (Secretary for India) currency scheme.

The income tax bill had passed the Commons.

Garibaldi and several additional corps of his troops had landed in Calabria, and the Calabrians were in open revolution against the King of Naples. It is reported that the Garibaldians had met with success, but to what extent is not mentioned.

Nearly all hope of maintaining themselves in Naples seems to have been abandoned by the King and Court. They are all flying or preparing to fly with their families and treasure. Filangieri, the Neapolitan Radetzky, and a number of other prominent persons, have already at Marseilles sought shelter from the storm.

Lord Palmerston stated in Parliament that the British Commissioner to Syria had received instructions to demand the restoration of the Christian women carried off and sold by the Druses.

Latest.

The steamer Palestine, with European intelligence, via Londonderry, of the 24th ult., being one day later than our previous advices, passed Farther Point at an early hour Tuesday morning. It is confirmed that Garibaldi has commenced operations in Calabria. But it is said he has expressed disappointment at the tardiness of the Neapolitans, and declares he will not appear in their behalf until Naples has been in a state of insurrection for a month. The report that Napoleon had proposed a Congress for the settlement of the Italian question is contradicted. It is stated that Russia is concentrating fresh troops in Bessarabia, and increasing her naval forces in the Mediterranean. Advices from Shanghai state that that city is protected by the allies, and that the rebels were making progress to such an extent that trade with the interior was stopped. The weather in France was very discouraging, and the prices of produce were rising. The Government admits breadstuffs duty free. There was no improvement in the weather in England, and prices of breadstuffs still had an upward tendency. Consols, 92¾@92⅞ for money and account.

DOMESTIC.

From Mexico.—Our latest advices from Mexico state that Miramon, with a force of 2,000, had attempted to force his way through the troops of Degollado at Lerma, but was unable to do so. Miramon was badly wounded, but escaped with a few of his cavalry. The remainder of his army were made prisoners. Gen. Pacheco was killed. The engagement lasted five days.

Elections in October.—The October elections take place in Georgia, Mississippi, and Florida on the 1st, South Carolina on the 8th, and Pennsylvania, Ohio, Indiana, Minnesota, and Iowa on the 9th.

Aid for a Foreign Depot.—The services in all the Roman Catholic churches here last Sunday, were dedicated to the spiritual and temporal aid of the Pope. The attendance was more than usually large, and the contributions were liberal.

The Work goes on.—Twenty-six emancipated slaves, the property of the late Judge Ewing of Logan county, Ky., arrived in Columbus the other day. They have all been provided with means sufficient to buy comfortable homes.

Wilmington, Del., yesterday elected city officers of the "People's" or opposition party—partly Republicans and partly Bell men.

St. Louis has a population of 160,000, and is thus, after Cincinnati, the largest city in the valley of the Mississippi.

Commercial and Financial.

Our Breadstuffs Market.

The past week has been greatly excited and stimulated by the highly favorable intelligence from Europe. The continued stormy and unsummer-like weather in Great Britain and France is sufficient to awaken the strongest apprehensions for the future, and cannot fail to greatly derange their money market; and should the harvest prove twenty per cent. below an average, as it is now apprehended, the effect in a business point of view cannot be otherwise than disastrous. A few only can profit by it—the shipping interest more particularly, because our surplus of wheat, which we place at *fifty million bushels*, is greatly in excess of our probable means of shipment, and hence farmers are not likely to derive much benefit from the failure of the English harvest. With a wheat crop of 185,000,000 bushels, which is by far the largest crop ever produced, and all our spring crops equally productive, it is plain to every reader that very high prices are improbable. The crops in Eastern Europe and in Egypt are abundant, and with large facilities for marketing the same, it is plain they have a decided advantage over this country; and we therefore advise farmers to meet the market freely ere freights again advance materially. The recent break in the Erie Canal gives holders during the past week a decided advantage—the arrivals being far below the wants of shippers, who had pressing engagements to fill, and under the news from Europe purchased largely to arrive. Subsequently with more liberal receipts of flour, wheat, and corn, prices have fluctuated rapidly, and at the close tend upward; and but for the scarcity of vessels, a much larger business would have been done. The quantity of wheat and corn now afloat for tide-water is very large—far greater than any former year, and the want of tonnage is very much felt. Our stocks of flour and wheat are limited, but of corn we hold about two million bushels, with an unusual supply in the interior, as well as in New England, with encouraging prospects for the coming crop. Should we have late frosts, it is confidently expected that this year's crop of Indian corn will exceed *nine hundred million bushels!* Hence vessels will be in demand the coming year, especially should the potato crop fail them in Ireland.

Western Currency and Produce Receipts.

We copy the following statement from *The Chicago Press* of the 20th, which is important just now:

"The current rate of exchange to customers for the day has been one-half per cent. premium, but it has been worth really at least one-eighth above, and offers at that were in some cases refused. Were the demands of our city and the wants of those who usually trade here all that the market were required to meet, the balance of trade would even now be largely in our favor, and exchange would sink below par. But the active movement in produce, and the fall to one-half per cent., has brought in such a host of hungry buyers that we presume exchange will go back to three-fourths in the morning. Some few of the bankers charged that price for it to-day, and bankers generally were unwilling to sell to outsiders at the current rate. Currency is abundant, and though the demand for it is immense, the large influx from all sources for the past few days has enabled bankers to meet the wants of the market. The produce paper offering is better than it was ever before known in the history of the city. Gold is dull. Buying rate, one-half; selling, one per cent. The amount of Missouri money sent here for investment in exchange is very heavy. The fact is a new feature in the financial history of the city. One banker estimated the receipts at $200,000 for the last three days. To-day, except in small accounts from customers on deposit, it was treated variously by the bankers. It was taken at ⅛@¼ per cent. discount by some, while others refused to sell exchange for it in large amounts at any price. It is plain that the very comfortable scheme which the St. Louis financiers had formed to buy exchange here with Missouri money, at ¼ per cent., will not work. Our bankers are too sharp for that. They very much prefer Canada and Eastern as a temporary convenience while our crop is moving. The fact is, Illinois and Wisconsin have an abundance of currency to supply the ordinary wants of these states, except perhaps for the next three or four months, and for that time, if exchange remains at or about the present prices, Canada and the East will better meet the deficiency, for when we have ceased to use it we can send it home and make exchange with it. Our bankers can